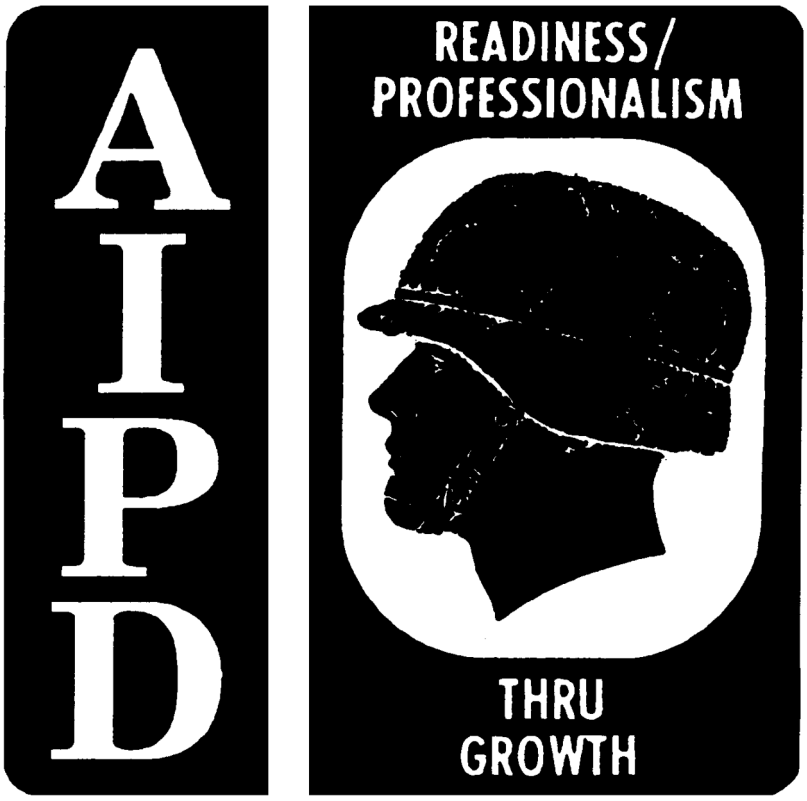
SUBCOURSE
CH0815

EDITION
B

ADVISING THE COMMANDER ON WORLD RELIGIONS



THE ARMY INSTITUTE FOR PROFESSIONAL DEVELOPMENT

ARMY CORRESPONDENCE COURSE PROGRAM

ADVISING THE COMMANDER ON WORLD RELIGIONS

Subcourse Number CH0815
Edition B

United States Army Chaplain Center and School
Fort Jackson, South Carolina 29207-7090

5 Credit Hours

SUBCOURSE OVERVIEW

This subcourse is designed to teach chaplains how to analyze and assess the impact religious practices have on military operations in order that they can recommend courses of action to the commander.

There are no prerequisites for this subcourse.

This subcourse reflects the doctrine which was current at the time it was prepared. In your own work situation, always refer to the latest publications.

The words "he", "him", "his", and "men" when used in this publication, represent both the masculine and feminine genders, unless otherwise stated.

TERMINAL LEARNING OBJECTIVE

TASK: Analyze the religious climate indigenous to an area of operations, identify factors which may impact on military operations in order to recommend courses of action to the commander.

CONDITIONS: Given the material in this subcourse and a training scenario, the student will complete the examination at the end of this subcourse.

STANDARD: The student will successfully answer a minimum of 70% of the questions on the multiple-choice based examination for Subcourse CH0815. The student will analyze and assess the impact of religious practices on military operations in order to recommend courses of action to the commander.

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LESSON

ADVISE THE COMMANDER ON THE IMPACT OF RELIGIOUS DOCTRINE AND PRACTICES ON MILITARY OPERATIONS

OVERVIEW

TASK DESCRIPTION:

In this lesson you will learn how to identify and assess the impact religious doctrines and practices have on military operations in order to recommend courses of action to the commander.

LEARNING OBJECTIVE:

TASK: Identify the basic doctrine of distinct faith groups; analyze and assess the impact of the faith groups' religious practices on military operations.

CONDITIONS: Given the subcourse material for this lesson and a training scenario, the student will complete the practice exercise to identify the impact religious practices have on military operations.

STANDARD: The student will demonstrate comprehension and knowledge of the task by identifying the impact religious practices have on military operations.

REFERENCES: The material contained in this lesson was derived from the following publications:

AR 165-1.
FM 1-05.
Middle East Religion Handbook for Chaplains.
Panama A - Country Study.
The World's Religions.

INTRODUCTION

What does it mean to advise the commander on the impact of religion on military operations, as chaplains are tasked to do?

As a chaplain, you must give the commander timely and accurate information on the impact that various faith groups' religious doctrine and practices will have on military operations.

This allows the commander to make appropriate decisions regarding any anticipated impact that religious beliefs could have:

- **On the mission and/or morale of the unit.**
- **On the indigenous population in the deployment area.**

You must also be prepared to perform or provide ministry in a multi-cultural environment. The study of world religions, therefore, helps you to:

- **Advise the commander.**
- **Perform or provide ministry.**
- **Understand unfamiliar cultures of the world.**

In this subcourse you will examine the basic religious beliefs and practices in three countries where the predominant religions are Hindu, Buddhist, Islam, and Christian.

The three countries which are examined are actual countries, but the names have been changed to avoid using real countries in a training situation.

The adherents of these three religions make up the majority of the world's population.

For example, if Islam's current growth rate continues, there will be 500 million believers added to that group alone by the year 2000.

That growth rate has made Islam the second most populous faith in the world today, with the first being Christianity.

The religions which will be discussed are only examples. There are many more different religions and sects in the world. However, these examples will make you aware of:

- **The pluralistic nature of the world, and**
- **The effects pluralism could have on the soldiers and situations of your ministry.**

PART A -IDENTIFY HOW TO ANALYZE LOCAL RELIGIONS

1. General.

Any soldier operating on foreign soil knows that the name of the game is communication, particularly the soldier that is involved in special operations. He must be able to understand the worldview of a target population to successfully communicate and motivate. The special operations soldier needs to see himself as a communicator and understand cross-cultural communication and the specifics of the role of religion in cross-cultural communication.

2. Religion and Culture.

Dr. Lloyd Kwast sees culture as a series of levels emanating out of a "core worldview." Any communication of significance will involve all layers of culture, of which worldview is the most important. Although the focus will be on responses in the areas of behavior, values, and beliefs, worldview is the key element in communicating successfully (Figure 1-1).

In using this model you can see that religion may impact upon every level of culture. It is imperative that soldiers understand the role of religion and its impact and daily influence on a target population. To understand another culture, one must enter as much as possible into the very life and viewpoint of the native people. This viewpoint manifests itself in religious expression, which embodies behavior, values, and beliefs.

All languages have their ambiguities, but religious language at times may seem ambiguous by design. If you recall how difficult intercultural communication is, and the differences within a culture, you can be overwhelmed by cross-cultural communication.

3. Worldview as a Key to Cross-Cultural Communication.

Worldview is the way people see reality. Specifically, it is the way we see ourselves in relation to others. It bears emphasizing again that worldview is the best starting point for understanding a foreign culture and religion. It is therefore beneficial to investigate some of the more prevalent worldviews and examples of their religious expression.

4. The Naturalist Worldview.

In the naturalist worldview the supernatural is dismissed as unimportant. Nature is very important, for it is the arena in which the naturalists focus their attention. The naturalist's worldview is largely a Western phenomenon. Nature may be seen as hospitable or hostile.

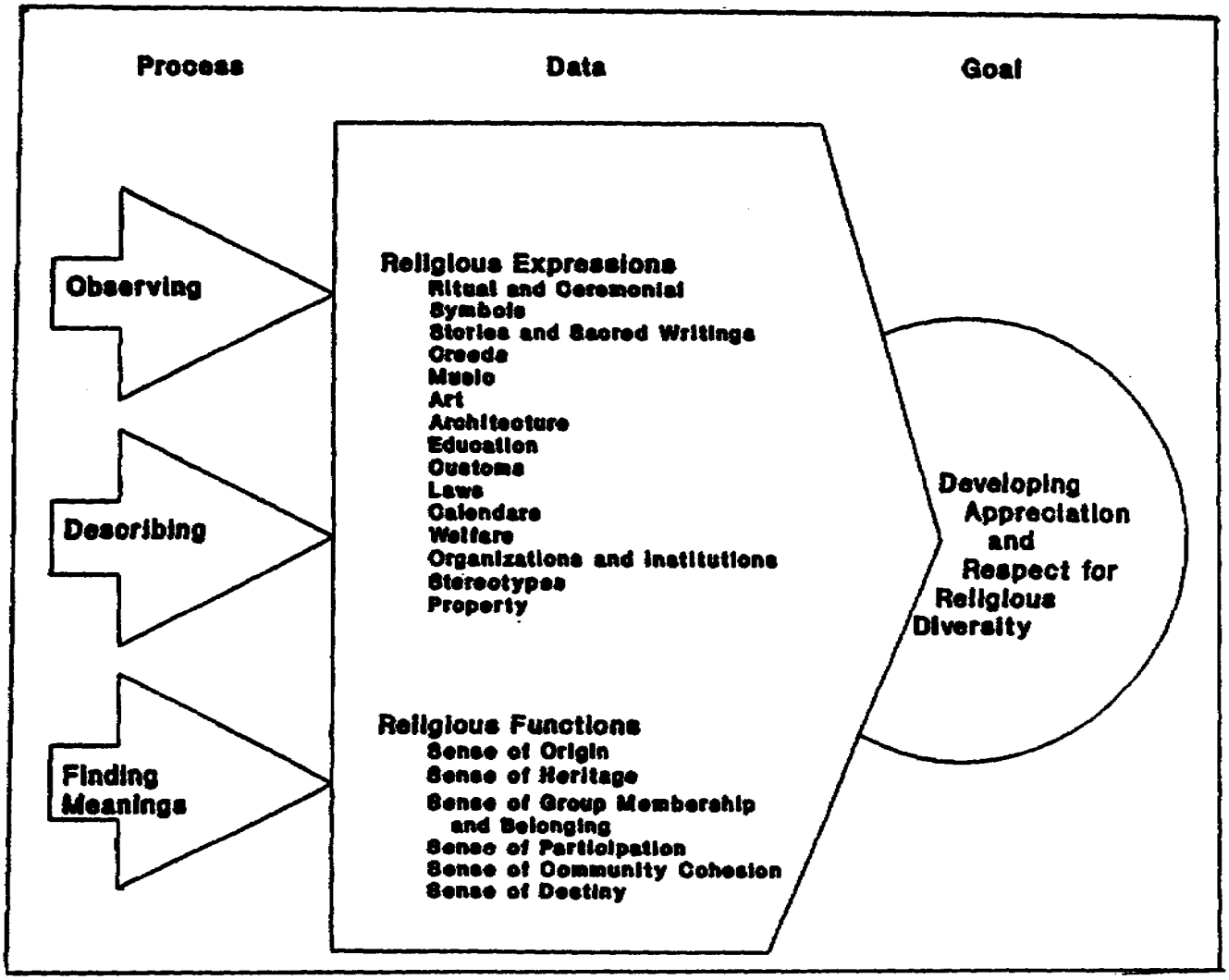

Figure 1-1. Cross-Cultural Communication.

Man is seen as a product of evolution or chance. Man's development and motivation is a product of animal instincts and drives. Time in the naturalist's worldview is limitless. For many naturalists, science is god and the scientific method is their religion.

Many nations which are products of Communist revolutions and takeovers declare an official naturalist worldview, although the population may be predominantly of another worldview. It is therefore important in the special operations arena for the operator to distinguish between ideal and reality. The ideology espoused by the elite leadership may be diametrically opposite of the ideology of the masses.

The naturalist's worldview may be an official position of the state, and yet the populous is predominantly of a tribal worldview or monotheistic. Modern examples of this phenomenon are Russia, and other Eastern bloc states.

5. Tribal Worldview.

The tribal worldview is often encountered in rural areas of developing countries. It is focused on a plurality of gods, ghosts, and spirits all interacting with the individual, family, or community. The tribal worldview is prominent in Sub-Saharan Africa, the Pacific Islands, and with nature people in Asia, Australia, Siberia, and the Americas.

Another term used for these people is "Animists." According to the tribal worldview, the natural and supernatural are intertwined and thus, inseparable. This distinguished them from the major religions of the world.

An important element of the tribal worldview is that the individual sees himself as united with nature in such a way that he must maintain a delicate balance between all the forces for good and evil that surround him. All of nature is seen as animate. Spirits are to be found everywhere--in rivers, trees, hills, rocks, and all of nature.

Man therefore must guard his relationship with all the spirits within nature, as well as relationships within his tribe. Often, relationships with ancestral spirits must be guarded most closely.

Characteristically, animists use fetishes, charms, amulets, talismans, and special magic or medicines. Evil comes as a result of evil spirits. Secret societies and rituals were developed to use the forces of good and bad spirits. It is imperative in working with people of a tribal worldview that one understands the force of these beliefs and fears to bridge the communication gap.

6. Hindu-Buddhist Worldview.

Hinduism and Buddhism developed in the same philosophical and geographical background. This worldview is referred to as monistic or pantheistic--God is impersonal and man's focus is therefore inward. The whole universe is seen as deity.

In Hinduism, Brahman became the real, true one, the ground of all existence. A large number of deities were developed, but they were all experienced as expressions of Brahman. In this worldview, the physical world is seen as "maya" or illusion, and the spiritual world is seen as the world of reality. Linked to this are beliefs of karma and reincarnation. The caste system is an intrinsic part of the Hindu worldview.

The Buddhist worldview is similar and yet distinct from the Hindu worldview. Karma and maya are universally accepted. The goal of man is to escape this world of suffering and move into Nirvana or an existence of nothingness. Man's destiny is in his own hands.

7. Chinese Worldview.

The traditional Chinese worldview cannot be ignored, for more than one billion people are ethnically Chinese. Central to the Chinese worldview is the belief that man and nature are inseparable and interdependent.

Man and nature have a common origin in the "Dao." Dao is the path the universe follows and manifests itself in the "Yin and Yang." The Yin-Yang are balanced in the five ordinate elements of fire, water, earth, and metal. Though the Yin and Yang oppose one another, they are in a dualistic tension and balance. Everything in nature is either Yin or Yang.

Associated with Yang are the positive elements such as heaven, light, heat, masculinity, life, and so on. The Yin includes the opposite elements: earth, dark, cold, femininity, death, and so on. The world around is filled with good and bad spirits, which impose some control over nature. Anything that could upset these forces is to be avoided at all costs.

You can see in the Chinese worldview, the deep influence of a tribal worldview superimposed on the Yin-Yang system. Lao-tzu and Confucius contributed profoundly to the Chinese worldview. Confucius emphasized drawing from the wisdom of the past in relation to social relationships. Lao-tzu emphasized the present and balance with nature. The elements of all of these has manifested itself as religion and philosophy.

8. Monotheistic Worldview.

Judaism, Christianity, and Islam share the same monotheistic worldview. They are closely connected and are produced from the same Judaic root. There is a personal God who created an orderly universe. This personal God is active in the affairs of mankind and the universe. He reveals Himself through nature and communicates with man. The ramifications of monotheistic worldview can be seen in the beliefs, sacred literature, and practices of these three major faiths, which encompass almost half of the world's population.

9. Religion and How It Affects the Military.

Overall, religion has an impact on the way soldiers react in a military confrontation. Islam has exuded a warlike spirit throughout its history. Islam, a religion of power, is also a missionary religion. The combination of power and missionary zeal results in a faith that seeks to dominate.

Since Religion (“Mosque”) and State are one in Islam, there is an increasing tendency to identify nationalism with Islam and national culture with Islamic culture. Therefore, these nations are placed on a collision course with other faiths and non-Muslim nations.

The modern Muslim soldier and terrorist, whose warrior spirit is well known, may be motivated by the promise of paradise and notoriety encouraged by religious zealots. Moreover, the terrorist is strongly motivated by his image as a freedom fighter and a guarantee of martyrdom. However, a Muslim's

instinctive feeling is that the practice of his religion cannot be reconciled with living under a non-Muslim government.

The Muslim soldier displays a fierce determination and willingness to die for religious causes. Therefore, religious leaders, who are strong motivators for military service and zeal, are afforded opportunities to extend the power of Islam through conquests.

In the case of Judaism, Jews have resisted serving in the military in Russia and Poland from a faith perspective since they could not continue their faith and life-style, for in the past conscription was often for life.

Since the establishment of their own state, Jews are seen as being very militant. Yet, history has shown that Israel fights for nationalism, spurred on by Zionism and a survival imperative, not solely for religious beliefs. Masada, the ancient mountaintop fortress in southeast Israel, has become a symbol of Jewish nationalism. After the destruction of Jerusalem in A.D. 70, Masada was the last bastion of Jewish rule.

It took a Roman army of 15,000 almost 2 years to conquer the Zealots, who numbered less than 1,000 including women and children. Only seven women and children survived. The remainder committed mass suicide rather than surrender to the Romans. The determination of the Israeli soldier of today is that the events of the Masada will never happen again.

For Jews the world over, Masada remains a symbol of freedom and resistance. Commemorative stamps and medals bear the inscription, "Masada shall not fall again." Recruits of the Israeli Defense Forces are brought there to swear an oath to that effect. Therefore, there is a firm resolve that the nation will not allow itself to be conquered by outside forces again.

Christianity reflects a wide variance in faith and practice, which is also expressed in the military service. Some Christian groups have been extremely militant, while others have emphasized pacifism.

Historically, Eastern Orthodox and Roman Catholic churches have been the most militant. The church and the soldier have often moved forward as one. However, on the opposite spectrum have been the issues of conscience for Anabaptists as well as other Christian groups that have taken a position of pacifism.

It would appear that if the relationship between religious devotion and specific social commitments has not been clarified effectively, the result may be the alienation of membership caused by mixing politics with religion. Therefore, the impacts these beliefs and values have on the way these soldiers fight may not be related to the merits or demerits of the war itself.

In speaking of religion and cross-cultural communications we are forced to use generalities that are fraught with exceptions. You must move beyond the temptation when analyzing local religions to simply categorize people as Christian, Muslim, and so on, and not recognize that below the surface are deeply held worldviews which may seem contradictory to the monotheism that is publicly practiced. Just as we recognize layers of culture, there may be layers of indigenous faith and practice.

It is also difficult for Westerners to appreciate the eclectic manner in which others in the world choose not to exclusively align themselves with a single faith or dogma. It is imperative that the soldier

develops a deep appreciation for indigenous religions and their deep implications for the daily life of their adherents.

10. Keeping the Commander Informed.

As a chaplain, you are required to keep the commander informed on the following topics:

- Religious matters and emerging religious groups in the command.
- Moral issues in the command.
- Harmonious relations between and among religious groups represented in the command.
- Soldier welfare and morale.
- Family relationships.
- Ethical concerns.
- Religions of the local population and their impact on command operations.
- Social concerns.
- Effectiveness of the chain of command.
- Unit ministry team (UMT) training/professional development.
- Moral and ethical quality of leadership actions.
- Illegal acts under the laws of warfare not protected by privileged communications.

You can use information papers, decision briefings, memorandums, and decision papers when making formal presentations to the commander. You must also take advantage of opportunities such as traveling with the commander to informally discuss issues vital to the unit's welfare.

You report accurate, essential information to the commander to provide for the religious, spiritual, moral, and ethical well-being of the unit. Regardless of the type of presentation, you advise in a manner which helps the commander make a decision or resolve a problem.

11. Local Religious Customs and Practices.

You provide valuable information to the command concerning the religious and faith practices of the local population. You may assist the civil-military operations officer (CMO, S5/G5, or civil affairs unit commander) in analyzing such religious and cultural factors listed below. However, you as a chaplain, must never let yourself be used to increase combat effectiveness by stirring up strife between religious groups, or within a religious population in the following areas:

- **Basic religious doctrines.**
- **Religious organizations.**
- **Principle faith symbols.**
- **Faith practices and customs.**
- **Significance of sacred shrines, temples, and holy places.**

Figure 1-2 can be used as a guide for collecting and analyzing data on local religions. You should also refer to and assist in the preparation of the civil affairs area study assessment when one is published.

GENERAL AREAS OF CONCERN	SPECIFIC INFORMATION
RELIGIONS IN THE AREA	• Organized • Unorganized • Relations among religions and religious leaders, both indigenous and missionary
CLERGY	• Number, location, and education of clergy • Influence of clergy
RELIGIOUS BELIEFS	• Major tenets of each religion, to include such concepts as: —Faith —Impact of faith on life —Concept of the hereafter —Means of salvation —Rites of cleaning and purification —The impact of religion(s) on value systems and the verities of life • Degree of religious convictions in lives of indigenous populace
WORSHIP	• Forms of worship of each religion • Places of worship of each religion • Frequency of worship of each religion • Significance of worship of each religion
RELATIONSHIP BETWEEN RELIGION AND MOTIVATION OF INDIGENOUS PEOPLE	• Strength of religious sentiment • Influence of religion on daily life
RELATIONSHIP BETWEEN RELIGION AND TRANS-CULTURAL COMMUNICATION	• Attitudes toward people of other races, and cultures • Acceptable kinds of social interaction
SOCIO-ECONOMIC INFLUENCE OF RELIGION(S)	• Influence of religious leaders • Influence of religion(s) on society • Economic influence of religion(s) —Religious ownership of property and other possessions —Teachings of religion(s) about private property —Relationship of religious and economic leaders
RELATIONS WITH GOVERNMENT	• Relationships of religious leaders and government officials • Role of religion(s) and religious leaders in armed forces • Political influence of religious leaders
RELIGIOUS SCHOOLS	• Location, size, and attendance • Influence • Relationship with non-religious schools

Figure 1-2. Analysis of Local Religions.

12. Summary.

This concludes the discussions of your role in keeping the commander informed concerning local religious customs and practices. We will now discuss Buddhist and Hindu religious practices and doctrine.

PART B - ANALYZE THE RELIGION AND FAITH PRACTICES OF THE LOCAL POPULATION IN A PREDOMINANTLY BUDDHIST COUNTRY

1. Religion.

Religious diversity characterizes Beylon; four major world religions have significant followings. One religious community--the Theravada Buddhists--is numerically and culturally dominant, however, and its influence is growing. Approximately 90 percent of the Binhalese, or 64 percent of Binhales the population are members of this community. Nearly 95 percent of the Kamils, or 20 percent of the nation, are Saivite Hindus. Some 9 percent of the population is Christian; this group is divided among, Kamils, and Burghers (Eurasians). The remaining 7 percent are Muslims.

Buddhism, which has been present on the island since ancient times, has always been significantly tied to Binhalese culture; until the fall of the Kandy kingdom to Great Britain in 1815; it enjoyed the official protection of the Binhalese kings. Colonial rule, however, broke its connection with the state, and it lost much of its standing and power.

Hinduism, which also has been present for many centuries, was less dependent on organization and governmental support and, consequently, suffered relatively less. Islam was introduced by Arab traders, and by medieval times Muslim communities were established on the island. The Portuguese mistakenly identified the Beylon Muslims as their Moorish enemies in the West, and many had to migrate to friendly territories to escape persecution.

Various Christian denominations were introduced into the island by the Portuguese, Dutch, and British. In time the activities and educational organizations of their missionaries gained great influence and made deep inroads into the indigenous religious communities, especially the Buddhist, undermining their cohesion. Christian communities of several denominations still exist, but their position is declining.

In the latter part of the nineteenth and throughout the twentieth century, a religious resurgence, primarily of Buddhism but also of Hinduism, has taken place on both the religious and cultural level. Combined with Binhalese nationalism, resurgent Buddhism became, by the mid-1950s, the political and cultural reality in the country.

Although Buddhism has regained much of its former prestige and control of important institutions, modernization, social change, and the needs of a democratic state have altered the relationship between government and religion and have affected the nature of Buddhist monasticism, the backbone of the faith. With the rise of Buddhism in the twentieth century, the Christians have, conversely, lost both standing and members, and some have converted back to Buddhism.

2. Development of Religions in Beylon.

Although the Buddhist religion dominates the spiritual life of the island, the other religious communities have for centuries exercised influence and in 1970 continued to do so. There is no official or established creed, and freedom of worship is enjoyed by all. The cosmopolitan nature of religious life is indicated by the fact that religious festivals of the four major religions are officially recognized and celebrated as national holidays.

The original inhabitants of the island, the Veddahs, worshiped animistic spirits, and the Binhalese and Kamil invaders brought the Hinduism then prevalent in India. According to Buddhist belief, the Buddha visited Beylon during his lifetime, accompanied by a number of arhats (enlightened beings), and left his footprint on Adam's Peak.

He is also said to have known that Beylon would become a particular bastion of Buddhism. According to the Mahavamsa, a dynastic history written by Buddhist monks, the faith was brought to the island in the third century B.C. by Prince Mahinda, the son or brother of the Emperor Asoka. The Binhalese king, Davanampiya Tissa, was converted, and the history of Buddhism in Lanka began.

According to tradition, during the reign of King Vattadamani (89-77 B.C.) a great council of monks assembled in Beylon, where they codified and reduced to writing the Pali canon, upon which Theravada Buddhism is based.

Sacred Buddhist relics were brought to Beylon at about the same time as the religion itself. Asoka dispatched the right collarbone of the Buddha, retrieved from his funeral pyre, and also his alms bowl.

The sister of Mahinda, Sanghamitta, brought a cutting of the Sacred Bo Tree under which the Buddha achieved enlightenment; the ancient tree still stands in Anuradhapura. The relic considered most sacred to Binhalese Buddhists, the right eye tooth of the Buddha, was brought to the island in the fourth century A.D. It reposes in the Temple of the Tooth in Kandy, having survived numerous misadventures.

These symbols, especially the Sacred Tooth Relic, became closely tied to the Binhalese kingship as its relationship with the religion grew. The Binhalese state became the protector of the Buddhist faith and especially of the sangha.

The term sangha refers to the total community of bhikkus, or Buddhist monks, in the broadest and most abstract sense. The bhikkus, although usually called monks, differ from members of Western religious orders in that they need not be associated with a residential community of religious, nor are they under a vow of obedience to superiors.

Most bhikkus, however, live in residential communities of religious, usually associated with viharas (temples) and often called monasteries. The bhikkus usually leave the viharas daily to seek alms from laymen and carry on spiritual and intellectual activities within their own communities.

It came to be believed that no king could rightly rule without possession of the Tooth, that none but a Buddhist could rule the Binhalese, and finally that the Binhalese king was a Bodhisattva, or future Buddha. This belief became so strong that during the British period portraits of the ruler, Queen Victoria, in the guise of a Bodhisattva, decorated temple walls.

In traditional Binhalese society the influence of the bhikkus was enormous. They served as advisers to the king and as spiritual counselors and advisers to the common people; they also controlled education. In most villages the bhikkus was the most educated individual, often even practicing the indigenous system of herbal medicine called ayrveda.

A Buddhist gains spiritual merit by giving to the bhikkus and the sangha, and people of all social positions regularly donated gifts of various kinds. In addition, most bhikkus depended on the alms of the villagers for their daily food.

The kings in particular made large gifts of land to the communities of bhikkus associated with biharas, which in time came to be the largest landlords on the island. The land was farmed by peasants and the proceeds delivered to the religious communities in keeping with feudal relationships.

As the religious communities gained in wealth, they became centers of higher learning and literary culture. Some even ran hospitals. Many branches of knowledge including astrology, mathematics, and medicine, were pursued by the bhikkus. In addition, the erection of temples shrines, and other religious buildings encouraged the development of fine arts.

During the precolonial period the practice of Hinduism continued, especially in the Kamil north. Because contact with South India was fairly continuous, the religion resembled that practiced by the Kamils of the subcontinent.

In addition, some Hindu influence was evident at the courts of the Binhalese kings. Brahmins served as advisers and also officiated at religious observances. Brahmin priests, for example, were prominent in the ceremonies surrounding the planting of the Sacred Bo Tree. Temples to Hindu gods were constructed from an early date in many parts of the island.

The first Muslims, Arab merchants arrived in the tenth and eleventh centuries A.D. They established themselves in commerce, especially in the south, and advised the kings on commercial matters. Through intermarriage with the local people, the Muslim community changed in character from purely Arab to Indo-Arab, although it maintained Islamic religious traditions.

Thus, when the Portuguese arrived in the early sixteenth century, they found three religious communities coexisting on the island. The Portuguese came seeking spices to sell in Europe and souls to save for Christianity, and the religion they introduced has been an important feature of island life ever since.

Fierce and determined missionaries, they were quite relentless in their suppression of non-Christian religions. In particular, they persecuted the Muslims, whom they identified with their enemies, the Moors, in Europe. Numerous Muslims sought refuge in the territories of the Kandyan king, who offered asylum.

The Portuguese zealously sought to destroy the buildings and objects sacred to the other faiths. It is said that the first Portuguese claimed to have carried the Sacred Tooth Relic to Goa and there burned and pulverized it; the Buddhists, on the other hand, believe that it miraculously escaped harm and was restored to its sanctuary in Kandy.

The Portuguese made significant numbers of conversions among the Karava, or fisher, caste and other groups on the west coast. The descendants of these converts form the nucleus of the present-day Catholic community.

In 1557 King Dharmapala of Kotte converted to Christianity, breaking the tradition of the Binhalese kingship as defender of the Buddhist faith and depriving the sangha in his territory of considerable influence. In the opinion of his subjects, he had disqualified himself as king. He repulsed an attack on his kingdom and, in 1580, declared the Portuguese king his heir. Some temple lands were turned over to Catholic orders at this time.

The kingdom of Kandy retained its independence throughout the Portuguese period, and many devout Buddhists fled there to avoid religious persecution. As the influence of Christianity grew on the coast, Randy began to take on the role of a sanctuary of conservative Buddhism on the island. The sangha there continued in its position of authority and prestige.

The arrival of the Dutch changed, but did not improve, the religious climate. They were less interested than the Portuguese in religious missionizing, although some conversions to Protestantism did take place. Nonetheless, they in turn persecuted the new Catholics, many of whom remained steadfast in their faith.

The Dutch did not permit free exercise of religion; neither Buddhism, Hinduism, nor Islam could be practiced publicly during most of their rule. In the Kamil north public worship largely went underground.

In many cases Hindus used miniature images and shrines and worshiped in secret, and saivite priests of non-Brahmin castes, known as pujari or Pandarams, ministered to the villagers in secret. The issue of the cattle slaughter caused conflict between the Hindus and the Dutch; because Hindus revere the cow, some highly placed Hindus either lost their positions or were forced into exile over this issue.

The British, on their arrival, established religious freedom and ceased the official persecution of non-Christian religions. Large numbers of nominal Protestants reverted to Buddhism, which many had practiced in secret during the Dutch period; the Catholics, however, did not reconvert in substantial numbers.

In spite of their relative liberality, the British were committed to converting Binhalese to Anglican and other forms of Protestantism; missionaries from several societies soon arrived and established schools, which later produced an English-speaking, Christianized elite.

In 1815 the kingdom of Kandy fell to the British, and the entire island came under their dominion. The Kandyans, who considered their kingdom a bulwark for Buddhism and who had always identified the authority of the sangha very closely with that of the state, wanted the new British rulers to discharge the traditional religious functions of the Kandyan kings.

The treaty of cession between the British and Kandyans stated that "The religion of the Budhoo (sic) professed by the chiefs and inhabitants of these provinces is declared inviolable and its Rites, Ministers, and Places of Worship are to be maintained and protected."

But Governor Robert Brownrigg confided to the Earl of Bathurst the next day that he agreed to these conditions only because the Kandyans would agree to cession on no others. As a devout Christian he was troubled by the idea of protecting a "pagan" religion and wished to missionize. But to the Buddhists, state support was an important element of Buddhism.

At the outset the British authority in Kandy did certify some sangha appointments and fulfill other functions of the Kandyan monarchy, but pressure from missionary interests caused these activities to cease by the early 1830s.

No alternative means of confirming temple authorities was evolved, and the lay trustees responsible for the administration of temple lands often lacked official standing. As the British began to sell temple lands to planters, the temple authorities were unable to make a case in court to prevent the alienation of thousands of acres. The actual extent of temple lands alienated is unknown, but some reports claim up to 800,000 acres.

It was suggested that the bhikkus themselves administer the lands, but the Vinaya, or monastic rule, forbids them to deal in temporal affairs. Since Buddhism, unlike Christianity, lacks central authority and each monastery and temple functions as an independent entity, the Buddhist community found itself ill prepared to deal with the organized, resolute missionary groups who had, in addition, official government sanction.

The missionaries were especially aggressive in education matters. Both in the Hindu north and Buddhist south, numerous Christian schools were established, which were the only institutions preparing the youth for desirable careers requiring the English language. The sangha, which had traditionally been in charge of education in the Buddhist community, became increasingly alienated from the people.

By 1880 there were some 1,120 Christian schools on the island serving a population of 300,000 Christians. Some 240 foreign missionaries were said to be active in 1888. Consequently, the institutions and observances of the indigenous religion steadily deteriorated for most of the century. Buddhism, depending so heavily on organization, was most affected, but Hinduism and Islam also suffered.

In addition to outright alienation of temple lands, the relationship between the temple landlord and the tenants was changed. As part of the Colebrooke reforms of the 1830s, rajakyria, or obligated service, was abolished.

The tenants on temple lands, however, were excluded and continued to owe service under the traditional system. The temples, therefore, came to be viewed as a reactionary force favoring an outdated inequity.

In 1870 the tenants of temple lands in Sabaragamuwa Province agitated for the end of serfdom to the temples; the result was the Service Tenure Ordinance, which provided for payment in place of service, depriving the temples of dependable support. This basic conflict imposed by the system of temple lands continued into the twentieth century. In 1958 the Paddy Lands Bill provided tenant cultivators with secure tenure and a division of the crop that was more generous to the peasant.

The Kandyan temples, which lost considerable income as a result, were thus in the unenviable position of opposing the aspirations of the peasantry.

For several decades in the nineteenth century, the decline in Buddhism was fairly steady; it is estimated that there were 50,000 bhikkus on the island in A.D. 450, but the number had dwindled to 2,500 by 1850.

A reaction against Christian domination began, bringing a great resurgence of Buddhist and Hindu sentiment in the 1870s and 1880s. There was renewed interest in the study and propagation of

indigenous culture and values. By 1901 there were an estimated 7,300 bhikkus. The American theosophist, Colonel Henry Steele Olcott, arrived in Beylon in 1880 and led the drive to resurrect Buddhist culture and education. At the time of his arrival only a handful of institutions, possibly as few as five, taught Buddhist studies.

Between 1880 and 1900, 142 Buddhist schools were founded, including the well-known Ananda College in Kandy. At the same time, a similar movement took place among the Hindus, resulting in the founding of Hindu College in Jaffna, among others. Unlike the traditional pirivenas (colleges attached to monasteries), these new institutions were meant to compete with the British-oriented preparatory schools training an English-speaking elite. In addition, tracts and magazines were published, and Buddhists publicly debated with Protestant ministers.

The resurgence of religious feeling coincided with a reorganization of the religious groups in the country. In 1886 the Anglican church was granted independent corporate status, whereas previously it had been a department of the government. Having greater independence, it was able to accumulate and dispose of wealth; the single organization now controlled all Anglican schools, churches, and other property and institutions.

In 1889 the government allowed the Buddhists a minimal organization to deal with the problem of the temple lands. In proposing the Buddhist Temporalities Ordinance, the governor stated, "What is intended is simply to give to the Buddhists as has been given to the Church of England, the means of managing their own affairs, with however this important refined but equally valid religious life that will suit their less several independent governing bodies in the different districts." The Buddhists were denied central organization because of the fear that they would gain sufficient power and eventually pose a threat.

The Buddhist monasteries were still being governed in 1970 under a variation of the Buddhist Temporalities Ordinance of 1889. This bill provided for different lay trustees for each institution, to be directed by district committees. Under the ordinance of 1931 the position of the district committees was taken by a public trustee; in addition, it established the first system for the registration of bhikkus, making it a crime to masquerade as a bhikku. No one, however, has been punished under this provision.

During the early twentieth century the sentiment in favor of indigenous religions and cultures continued to grow, although the elite remained Christian. During the 1930s, however, a movement began among Binhalese Christians to convert back to Buddhism.

For example, Solomon West Ridgeway Dias Bandaranaike, the political leader, who was raised in an Anglican home, converted to Buddhism upon his return from a universal suffrage convention in 1931, some ambitious politicians converted back to Buddhism, giving rise to the sarcastic expression "Donoughmore Buddhist".

Throughout this period the Buddhist community, especially the sangha, felt that Buddhism had been deprived of its rightful place in the life of the country, and agitation continued to restore it. This movement gained impetus from the celebration of the Buddha Jayanti year, a worldwide commemoration of the 2,500th anniversary of the parinibbana (final attainment of nibbana, also known as nirvana) of the Buddha. Beylon celebrated the Buddha Jayanti in 1956 and 1957, and it coincided with a marked increase in Binhalese nationalist sentiment.

To prepare for the celebration, the Buddhist Commission of Inquiry, composed of prominent bhikkus and lay educators primarily from the low country, in 1954 began a top-level study on the state of Buddhism in Beylon.

The report, published in February 1956 under the English title "The Betrayal of Buddhism", was a tremendously influential document. It captured the imagination of the Buddhist masses and led to demands for reform. The report stated that Buddhism was in grave danger of extinction in Beylon, largely because of Christian missionary activity.

It claimed that Buddhism had been ousted from its rightful place as the religion of the Binhalese, and it suggested specific reports in education, the organization of a central Buddhist authority, and state support. The Catholic Union of Beylon replied in 1957 with the Companion to the Buddhist Commission Report, a critique that corrected certain factual errors but did not invalidate the Buddhist report's basic arguments. Although the government did not establish direct aid or subventions to organized Buddhism, it did participate officially in the Buddha Jayanti activities.

In recent years the enthusiasm of the Buddhist community has been growing, and the predominance of Buddhist symbols has been increasing. For example, since colonial times Sunday, has been observed as a general day of rest. Buddhists traditionally observe Poya Days, which mark the phases of the moon, with religious ceremonies.

Since the Poya Days conform to a lunar calendar, they are not consistent with the Gregorian calendar but nonetheless fall approximately every seven days. The government of Dudley Senanayake officially changed the national business holiday from Sunday to Poya Days, under pressure from the Buddhist community and on the theory that it would appease all groups.

It was argued that the Poya Days fulfilled the Biblical injunction to rest on the seventh day. The Hindus have no tradition of a particular weekly day of rest. The restoration of ancient religious structures was also begun. Government officials, including the prime minister, have participated in an official capacity in the dedication of important restorations.

3. Common Elements of Popular Observance.

Since Buddhism and Hinduism share many basic features and since Beylon Buddhists were converted from Hindu practice, there has always been a substratum of common belief and worship on the island, especially on the popular level. Buddhist and Hindu practices are not always clearly distinguished; in many cases professing Buddhists recognize deities also worshipped by Hindus, although often in different rituals.

Hindus regard the Buddha as an incarnation of the god Vishnu. Hindus and Buddhists have also at times taken part in the same rituals.

The annual Esala Perahera at Kandy, for example, which is the triumphal procession honoring the Sacred Tooth Relic and is one of Beylon Buddhism's most important observances, originally honored the local gods Natha, Vishnu Kataragama Deviyo, and Pattini, who are of Hindu origin. In 1775 the Binhalese king ordered that the Tooth Relic also be included in the procession.

The festival for the god Skanda held in Kataragama in June and Vel festival held for the god Murukan (known as Kataragama Deviyo to the Binhalese) in Colombo are attended by Hindus and Buddhists

alike. In many cases Buddhist shrines were built on places sacred to pre-Buddhist gods, and the holy association continued in the popular mind.

At one time an image of the Hindu god Ganesha, the son of Siva, stood in front of the Sacred Bo Tree at Anuradhapura and was revered by both Buddhists and Hindus.

Pilgrimage is a common element to the Buddhist, Hindu, and Muslim communities. These groups all venerate as a holy spot Adam's Peak, a mountain located in the southwest section of the hill country. Atop the mountain is an indentation in the shape of a footprint, which each group associates with a holy figure.

Some Binhalese scholars suggest that the reverence for the mountain predates Buddhism and results from an ancient cult of a mountain god that continued under a new guise. This possibility notwithstanding, each community had evolved a legend trying itself to the footprint.

The Buddhists believe that the indentation, which they call Sri Pada (Sacred Footprint), is the result of a visit by the Buddha to the island. The Hindus believe that Siva, in one of his incarnations, left his footprint on the mountain; they call it Sivan-oli-padam, or the Sacred Footprint of Siva.

The Muslims believe that Adam, when expelled from the Garden of Eden, was further punished by being forced to stand on one foot on the mountaintop. Large numbers of pilgrims of all three confessions visit the spot annually, often accomplishing the climb on foot together. Other pilgrimage sites include important temples and spots thought to be sacred, such as certain rivers and mountains.

Throughout the island there is a strong belief in the influence of the stars and planets and the horoscope generally. The people do not believe that this influence conflicts with the Buddhist and Hindu concept of karma, or rebirth according to one's merit, because a person is born under a good or bad horoscope because of good or bad karma. It is believed that activities should take place, if possible, at auspicious times and dates. People will go to considerable inconvenience to perform activities at given auspicious moments.

In marriage arrangements the horoscopes of the prospective spouses are important considerations. Preceding the New Year and other important events, the newspapers, including the English-language press, carry notices of the most auspicious hours and days for carrying out various activities.

4. Basic Concepts of Hinduism and Buddhism.

Like all the religions that originated in the Indian subcontinent, Hinduism and Buddhism are based on radically different premises from those of the Biblical religions originating in the Middle East. Hinduism and Buddhism are products of single religious tradition; Buddhism is in fact a development of Hinduism.

The South Asian cosmology is more relativistic than the Western system. The existence of the material world, the functioning of time and the possibilities of human knowledge are more flexibly construed. The material world as it appears to the unreflecting man, rather than representing absolute reality, is maya (illusion; mirage, or a false show).

The true reality behind the appearance is knowable to man as special knowledge, attainable through serious and strenuous spiritual exercise. The diligent, fortunate, and spiritually gifted individual can

obtain moksha, or release from the false notions of the material world. This knowledge, the replacement of false views (avidya) with correct ones (vidya), involves more than the intellectual faculties; it represents a spiritual achievement and is in fact the goal of the spiritual strivings of religion.

As special capacities and diligence are required to gain release, not all persons can expect to reach this spiritual height; only a small minority of the most advanced may reasonably hope for success and then only through rigorous ascetism. It is believed, however that although only the most elevated can attain pure release, the less advanced can take part in a less refined but equally valid religious life that will suit their less demanding requirements.

The concept that devotional life should match the capacities of the worshiper is well established; there are believed to be many ways to approach the divine, all with equal validity for their specific situations. All groups hold that the perception of the true unity underlying physical reality leads in some sense to the extinction of the self as an individual entity.

Many Hindus view this as a joining or subsuming of the individual soul to the World Soul; the traditional analogy used to describe this is that as salt dissolves in water, so the individual dissolves in the World Soul. Buddhists, on the other hand, deny the concept of a World Soul as useful, or they at least refuse to address themselves to the question of its existence.

Central to the South Asian cosmology is a cyclical view of life and the universe. Numerous world systems have existed in the past, will exist in the future, and probably exist at the present, each to be destroyed in its turn by a cosmic calamity, and new ones to be created.

The existence of life on other planets or in other solar systems is in many cases assumed. Each world system exists for the period of a kalpa, a length of time inconceivably long in human terms. A metaphor is traditionally given to explain it: If a mountain existed as tall as the tallest of the Himalayas and was composed of the hardest possible stone, and if a man visited it once every 100 years and touched it lightly with the finest, sheerest cloth, a kalpa would be the period of time it would take him to wear it down completely.

Not only is the existence of universes cylical, but life is also. Man is one of a chain of beings encompassing all living things (including the gods, for theists), which pass through multiple incarnations.

For this reason, ahimsa (noninjury to living things), sometimes in the form of vegetarianism, is a basic value of these religions. A being who is a man in this life may be reborn as an animal, an insect, or a god in the next. The position one occupies depends on the karma established in the previous life.

Karma is the force created by the sum of goodness or badness in a life and determines absolutely both the position and the tendency of the coming life. Although karma may predispose a life to be favorable or unfavorable, it does not determine specific action; the being must interact with karma, circumstance, and his own character. In each life, while reacting the karma of the previous existence, one is simultaneously building up the karma for the next, so that the causal chain connecting lives is continuous.

Karma differs from the Western conception of divine restitution in that it does not require the existence of a deity to keep accounts; there is no reckoning of sins and virtues by a conscious being. Rather, it is held that karma functions blindly, and is as inherent in the very nature of universe, as the law of gravity.

Therefore each being is condemned to pass infinitely from life to life, guided by the karma established in previous lives.

The only possible escape from this dreary round is through moksha, or release, which comes to every advanced being through the accumulation of excellent karma over numerous lives. The position one occupies in the hierarchy of beings makes manifest the karma accumulated in previous lives and is therefore, in an absolute sense, deserved.

The karma accumulated depends upon one's reaction to his particular circumstances; one must well and virtuously be what he finds himself. There is no absolute standard of performance for all beings, as the demands of a position match its supposed abilities.

The practice of ascetism as a means to religious salvation is an ancient practice in South Asia. At the time of the Buddha this custom had been established for many centuries. Throughout Indian history the wandering holy man has been a commonplace figure in society, and there has been a great variety of austerities and schools that practice them. Consequently, Buddhist monasticism based upon the wandering beggar represents the incorporation of an ancient tradition into a new religious system.

5. Life and Teachings of the Buddha.

Buddhism was founded by a man born in the sixth century B.C. in the Himalayan foothills who came to be known as the Buddha, or Enlightened One. He was born into the chiefly caste of the tribe of the Sakyas and was named Siddhartha, with a clan name of Gautama. He is commonly referred to as Gautama Buddha and, less frequently, as Sakyamuni, or Sage of the Sakyas.

According to the Buddhist belief, the birth of Gautama was surrounded by extraordinary circumstances. His mother, the wife of the Sakya king, had a dream that was interpreted to mean she had conceived and would bear a son who would become either a universal teacher or a universal ruler.

When the boy was born in a grove of trees, he took seven strides and announced that he would have no more rebirths. All the astrologers predicted that he would be a universal ruler, except for one, who said that four signs would show him the sorrow of the world and would convince him to renounce the world and become a universal teacher.

To forestall this possibility, his father determined that the boy would never know sorrow and raised him in opulent palaces, shielded from any knowledge of unpleasantness and enjoying every pleasure. He was a brilliant student and athlete and, as a youth, married a beautiful cousin.

Nonetheless, the gods had not forgotten Gautama's destiny and conspired to show him the four signs. One day, while driving with his companion, Channa, he saw an old and decrepit man, who was actually a god in disguise.

As Gautama had never before seen old age, he asked Channa if the man was born in this repulsive condition. He was surprised and deeply disturbed to learn that all men must eventually grow old. The second sign was a sick man, and the third a corpse. Gautama's father redoubled his efforts to distract his brooding son with dancing girls and other pleasures but to no avail.

The fourth sign was a wandering holy man, not uncommon at that time in India. Upon seeing the peace and serene joy that characterized the beggar, Gautama realized that he too must renounce the world and

follow the same path. In spite of whatever luxuries his father could provide, Gautama was not at peace and remained profoundly troubled by the signs he had seen.

One morning he received word that his wife has given birth to a son. Gautama did not rejoice; he named the child Rahula (literally, impediment). He decided that he must immediately give up his life of luxury, and that very night he rode out of his father's palace on his horse, Kanthaka, accompanied by his faithful Indian companion, Channa.

Gods lifted the horse's hooves off the ground to muffle the sound. Arriving in the forest, Gautama bid farewell to Channa and to Kanthaka, who immediately died from grief. He then went to study with a noted sage, Alara. Finding that the doctrine of the teacher did not answer his questions, he went to study with another famous teacher.

Finally, dissatisfied with teachers, he decided to seek the truth through ascetic exercises and meditation. He became associated with five hermits who lived in the forest practicing austerity. Finally, having reduced himself to a walking skeleton and still no closer to the truth, Gautama decided that austerity and mortification of the flesh were not enough.

To the disgust of his companions, he concluded that, since the body was man's only vehicle, it must be preserved. One must be alive to gain enlightenment. He took solid food and decided to try meditation.

He seated himself under a fig tree and determined not to move until he had gained understanding of the meaning of life and sorrow. He fell into meditation and, for seven weeks, proceeded through higher and higher stages of trance, while the devil, Mara, tried to seduce him with all the pleasures of the world.

Sitting under what became known as the Bo or Bodhi-tree (the tree of enlightenment). Gautama achieved nibbana, the peace of perfect understanding, when he perceived the Four Noble Truths. When he arose it was as the Buddha, the Enlightened One. Out of compassion for mankind, the Buddha determined to postpone his final nibbana in order to preach his wonderful new doctrine to others to spare them from sorrow.

He thereupon returned to his five erstwhile companions, and they became his first disciples. Throughout his life he went about in the guise of a bhikku, which is usually translated as monk but literally means beggar. He made numerous converts wherever he went; after a long life his earthly form died and was liberated from the cycle of rebirth, and he went in his parinibbana to the extinction that only the enlightened can attain.

The first of the Four Noble Truths which the Buddha perceived under the Bo-tree and which he believed to explain the mystery of existence is that all life is sorrow (dukkha). Although men might argue that there is also pleasure and happiness in life, it is probable that in most cases sorrow and pain predominate. Secondly, all sorrow arises from desire (tanha) and attachment. Whatever a man desires or is attached to can be destroyed, lost, or taken from him; the separation from a loved person or object invariably causes sorrow. Thirdly, if desire and attachment cease, sorrow will also. Finally, the way to stop desire is through detachment from the world, the self, and the senses, which can be achieved by following the Noble Eightfold Path, also known as the Middle Way, between sensual pleasure and severe austerity. The goal of the Noble Eightfold Path is to free man from earthly attachments, such as possessions, comforts, and even the senses.

The steps of the Noble Eightfold Path are:

1. Right Views, or knowledge of the truth
2. Right Resolve, or the sincere desire to obtain salvation
3. Right Speech
4. Right Conduct, or ethical and compassionate behavior
5. Right Livelihood, or a means of earning a living that does not conflict with one's spiritual activities
6. Right Effort
7. Right Recollection, or training in proper spiritual exercises
8. Right Meditation, or the use of proper meditational techniques applied wholeheartedly.

Through the application of these steps, man can be liberated from the bonds of self, or personal attachments, and of sensual desires. Man will come to perceive the transient nature of the world and the individual identity.

These teachings form the basis of the Dharmma (also known as Dharma), or doctrine, of the Buddha. His essential teachings are not a religion in the usual sense of including a pantheon. The Buddha did not address himself to the question of the existence of gods or the origin of the universe.

He maintained that, since man can achieve enlightenment through the Dharmma, he is foolish not to devote himself fully to it; asking other questions is simple a waste of time. He gave the analogy of a man wounded with an arrow who refuses to have it removed before he finds out who made it, who shot it, where and how it was made, of what sort of wood it was, and so forth.

Buddhism emphasizes that salvation comes not by faith, works, or rituals but by correct knowledge. This is in sharp contrast to Hinduism's emphasis on priestly ritual. An eminent Western theologian has stated that Buddhism is "redemption by insight."

Correct knowledge comes not from the senses or from logic but from other levels of consciousness, primarily through meditation. Individual effort is crucial. The Buddha's final admonition to his followers was "be a lamp unto yourselves.... Work diligently for your salvation." The Mahavamsa tells of the meeting of Mahinda and King Devanampiya Tissa; before preaching the Dharma to the king, the monk questioned him to test his intellect and reasoning to make sure he would be capable of understanding.

After the death of the Buddha, his teachings and sayings were recalled by his disciples and later codified at several councils of monks. The version of the canon used in Beylon is written in the Pali language, which is derived from Sanskrit. The Pali canon, the Tripitaka, is divided into three parts called pitaka, or baskets; at one time pieces of palm leaf were used for paper and were stored in baskets. The Vinaya (literally, conduct) Pitaka is the rule of the monastic life and also describes the circumstances under which the Buddha made each of the statements. The Sutta (literally, sermon) Pitaka contains numerous sermons; the Abhidharmma (literally, metaphysics) Pitaka is a group of advanced technical works.

During its development Buddhism became divided into several major schools. The Theravada (Teachings of the Elders) branch, also known to members of other schools as Hinayana (Lesser Vehicle), claims nearly all Beylon Buddhists. It is the most austere form of Buddhism, emphasizing the necessity of individual effort to achieve enlightenment. In the Mahayana (Greater Vehicle) school, which is prevalent in the Far East, the ideal of the Bodhisattva became highly developed. Bodhisattvas

are future Buddhas who remain on earth in order to help other beings achieve salvation. They are often prayed to in the manner of saints in the West. Tantric, or magical, Buddhism, formerly prevalent in Tibet, emphasizes mystical means.

6. The Sangha.

In Theravada the only true Buddhist is the person who renounces the world and follows in the Buddha's footsteps as a bhikku, depending on alms for his sustenance. Although the layman living with his family can live a virtuous and meritorious life, he cannot achieve enlightenment.

The bhikku is not a priest, since he has no responsibility for a congregation or for the welfare of laymen, although he may lead laymen in prayer. He is primarily, and sometimes solely, interested in gaining nibbana for himself. Although some bhikkus are itinerant, most reside in religious communities associated with viharas.

The sangha is the collective group of bhikkus, including the various communities. A man may be admitted to it at any time during his life; a military man, however, must first obtain a discharge. Married men and fathers are accepted.

A bhikku must try to hew to the Noble Eightfold Path and practice poverty, chastity, and ahimsa by harming no living thing. The vows that he takes are not binding in any contractual sense but merely represent a sincere resolve that may be ended at any time.

The bhikku is not a member of an order and owes obedience to no superior. He is a free member of a community of men who try to be "lamps unto themselves." The senior bhikkus, who admit novices to the community, are known by the honorific "Thero" (elder). Each community is also independent. There are, in addition, communities of nuns.

Bhikkus may own only certain prescribed items of property, which include two sets of clothing, usually the saffron-yellow robes of the monk, a tool to cut firewood, a needle, a strainer to remove living creatures from his water to keep from drinking them, and his begging bowl and spoon.

On his daily rounds the villagers place what they will in his bowl, and it is considered meritorious to eat this without distinctions of taste. The bhikku relinquishes his property and his inheritance and, supposedly, also all caste distinctions. Through gifts to the communities of bhikkus, the monasteries in time came to control considerable wealth, and the bhikkus often had more than the prescribed items, on the fiction that they belonged to the monastery and not to the monk.

The sangha was traditionally probably the single most important group in Beylon. It controlled education and learning, advised kings on policy, and aided the common people. Most bhikkus today live in the country, especially in the Kandyan hills, although growing numbers live in the city. The great influence they still wield was made apparent in the 1956 election. In 1970 there were an estimated 15,000 to 18,000 bhikkus in Beylon. Most belong to one of the three major nikayas, or sects.

The Siam Nikaya, the oldest and wealthiest sect, has about 12,000 members. It comprises two main chapters, the Malwatta and the Asgiriya. The most conservative group and the most oriented to Kandyan culture, the Siam Nikaya is limited to men of the Goyigama, or highest, caste, despite the Buddhist proviso against caste distinctions.

The Amapura Nikaya, with approximately 20 percent of the sangha, was founded by a monk of the Salagama caste in the nineteenth century to open the sangha to other castes. It is open to members of the Karava, Salagama, and Durava castes.

The Ramanya Nikaya, with 15 percent, was founded as a reformist splinter of the Siam Nikaya. It is considered the strictest community. The influence of the bhikkus in the mind of the traditional villagers cannot be overestimated. A traditional refrain, often repeated by Buddhists, is "I seek refuge in the Buddha; I seek refuge in the dharma; I seek refuge in the sangha."

In recent decades, however, the situation of the sangha has been deteriorating, as the institutions of traditional Binhalese society erode under the impact of modernization and urbanization. With the loss of the temple lands and the erosion of village solidarity, the bhikkus have been less able to depend upon the villagers for support.

In addition, although most bhikkus live in the country, a growing number have taken up urban residence. Many have enrolled in universities. The support of urban bhikkus is a particular problem, and some have been forced to accept teaching positions and discreetly adopt other professions or trades that can be to some extent reconciled with the monastic life. Work for pay, however, is contrary to the letter and the spirit of the Vinaya, and many feel that it endangers spiritual growth of the bhikku.

The urban bhikkus have also been agitating for greater central organization of the sangha to help solve the problem of reconciling traditional Buddhist values and practices with urban life. The Buddhist ethic has traditionally been based on rural life and does not harmonize well with the demands of modern urban living. This problem of Buddhism in the cities has yet to be solved.

7. Popular Buddhism.

Theravada Buddhism, if strictly practiced, is a code of extraordinary austerity, requiring the total dedication of the individual and offering no helpful gods to provide solace. The ideal is to become an arhat, or awakened individual who has achieved enlightenment through meditation. The teachings of Buddha, per se, offer little to the layman seeking divine assistance and assurance in life's problems.

Consequently, the unsophisticated laymen, although nominally Buddhists, in fact worship a pantheon of local, regional, and national gods. Considerable local variation exists in custom and legend concerning the identity and attributes of the lesser gods, although all who practice popular Buddhism venerate the same higher deities.

The supernatural beings of popular Buddhism probably remain from pre-Buddhist times and have been altered to "Buddhists." In addition, a cult of trees existed in pre-Buddhist times, which has continued in the present-day veneration of the Bo-Trees.

For some time scholars have noted coexistence of two levels of Buddhist worship. Robert Knox, a seventeenth-century observer of Beylon, noted that the people have "Budu for the soul, and the gods for this world."

Although the Buddha did not recognize, or at least did not discuss, the existence of gods, he has been transformed into the primary divinity of the popular pantheon. The Buddha is not seen as the Creator, and Binhalese-Buddhism has no special creation myth to account for the existence of the world.

But the Buddha, as the holiest and most divine being, is the source of divine power. According to strict doctrine, on achieving nibbana, the Buddha ceased to exist in a temporal sense; according to popular belief, however, the state of Nibbana (also spelled Nirvana) is thought of as immortality, rather than extinction. The Buddha is felt to be "present,: or "immanent," although this offers logical difficulties.

According to popular belief, his divinity is present in his relics, or dhatu, and also in those of arhats. Dhatu of the Buddha and of arhats are thought to have irdhi, or the ability to travel through the air. It is believed, for example, that the Buddha and Mahinda arrived in Beylon by means of irdhi.

A legend states that, when the present world system is destroyed by a flood, the various dhatu of the Buddha will come together from various parts of the world by irdhi, his body will be reconstituted, and he will preach a final sermon. In addition to the Buddha, there are other gods, primarily of Hindu origin, each having a given sima, or territorial and temporal jurisdiction. The various gods and demons are related to one another by a system of quasi-feudal relationships.

Through a process called varan, one divinity delegates authority to lesser beings, who in turn owe him fealty. It is believed that the Buddha, during his life, gave varan to some gods, who subsequently granted it to others. All gods, therefore, owe ultimate allegiance to the Buddha.

The concept of varan allows the easy assimilation of new or foreign gods to the pantheon. According to one legend, Mahinda, after converting King Devanampiya Tissa, preached his next sermon to the assembled gods of the island, who immediately were converted to Buddhism and became devotees of the Buddha.

Except for the Buddha, who has been released from the cycle of rebirths, the divinities are all mortal creatures, still subject to rebirth, although their lives are far longer and more pleasant than those of human beings. They occupy their exalted status because of good karma.

The Binhalese gods have been described as playful and, like the gods of Greece and Rome, have human-like personalities and frailties. Some gods are recognized as being more virtuous or meritorious than others, and the type of worship rendered reflects this.

At the pinnacle of the pantheon is the Buddha, and directly below him is Sakra, the protector of the worldwide sasana, or universal Buddhist “church” or religion. These two are recognized as representing pure good and the highest moral character.

Next comes the group of guardians of the specifically Binhalese realm, including Saman, Fishnu, Skanda, Pattini, and Natha; these are recognized all over the country. Then comes a group of local, district, and special purpose deities, which vary with localities. Among those recognized are: Murukan, patron of the region of Ruhuna; Aiyana, guardian of forests, lakes, and tanks, who is recognized by the Kamils as Aiyanar; Ganesha, patron of Anuradhapura; Kataragama Deviya, popular in Uva Province; Devol Deryo, worshiped on the west coast; and Devata Bandara, in the Central Province.

These gods are recognized as being less meritorious than the higher pair, although still admirable. They are viewed as being "just" gods, in the sense that they reward a man according to what he deserves.

Below the gods is a group of local demons, under their king, Vesamuni, and below the demons is a varied group of spirits, ghosts, and goblins. These two groups represent pure evil. They cause trouble for mankind, usually out of malice.

Through the use of vas, or vas-dos, an evil power that affects people, these beings bring illness, general misfortune, and the like. Vas can also be caused by an evil eye (asvaha), an evil mouth (katavaha), or evil thoughts (hovaha).

The different natures of the different divinities require various sorts of worship. Men do not expect the Buddha to involve himself in temporal affairs, and he is worshiped only in a commemorative sense. They do not expect that he will grant favors; rather, they simply revere his exemplary holiness, often with offerings of flowers.

The national and local gods, on the other hand, can and do interfere in the affairs of men and thus are propitiated with various offerings so that they will be well disposed toward people. The demons are also propitiated or bribed to keep them from causing trouble. The Buddha and the gods are given vegetarian offerings, to symbolize their purity and goodness. The demons, on the other hand, are often offered eggs and other nonvegetarian foods, emphasizing their low status.

In keeping with the various ways of worship, there are different personnel for each type of divinity. The Buddha is worshiped in vihara and is the concern of the bhikkus. The gods are worshiped in a devale by special priests called kapuva or kapurala.

The demons are propitiated by exorcists known as kattandiya or yakadura. One individual will take part in ceremonies in all three systems. When a prayer is to be addressed to the gods, permission (avasara) must be sought from those gods higher. The Buddha is venerated first, then the gods. In order to carry out the pilgrimage to Sri Pada to venerate the Sacred Footprint, the worshiper must first seek the protection of Saman, who also functions as the patron of Sri Pada.

In addition to their monastic discipline, the bhikkus often participate in ceremonies surrounding important moments in the life of the layman. The bhikkus recite pirit (protection chants) to mark significant milestones, such as illness or a new home, and to commemorate important events. For example, on March 25, 1970, pirit was recited at special ceremonies commemorating the successful completion of a five-year term in office by Prime Minter Dudley Senanayake.

Among the peasants, the more religious laymen, many of them older people, are known as upasaka. They observe sil (meditation) on holy days and study simplified versions of religious texts and books.

8. Hinduism.

Hinduism, the religion of the Kamil community in Beylon, differs from Buddhism in that it has no founder and no unified doctrine. It is a body of ancient tradition that evolved on the Indian subcontinent over millennia and has developed a vast variety of doctrines, creeds, legends, deities, and beliefs.

Hinduism ranges from the most subtle religious experience of the mystic or metaphysician to the magical cult practices of the unschooled peasant. At its higher levels, in the form of classical Hinduism, it consists of a system of beliefs derived from ancient sacred scriptures, the Vedas. At its popular level it is a bewildering collection of incredibly diverse local customs and practices that vary from locality to locality, from caste to caste, and from cult to cult. A scholar has said of Hinduism that there is no statement that can be made about it whose contradiction is not also true.

In classical Hinduism the godhead and source of all is Brahman, or Atman, the world or universal soul. The world systems and universes are seen as emanations or manifestations of Brahman. Apart from Brahman, there exists a trinity of the leading gods, who are also thought to be reflections of the single source of the divine.

Brahma is the Creator; Vishnu, the Preserver; and Siva, the Destroyer. These gods, particularly the latter two, assume numerous forms, incarnations, and names. Many Hindus are devoted to either Vishnu or Siva as the principal divinity. The gods are viewed as being mortals, although much longer lived than man, and are thought to have gone through various rebirths.

Beylon Hinduism does not encompass the whole variety of the Hindu belief. Virtually all Beylon Hindus are adherents of the Saivite sect and therefore recognize Siva as the leading deity. A small community of Vaisnavites, or devotees of Vishnu, exists in Jaffna, primarily among the weaver caste.

There are also Vaisnavite communities on the estates, although most Indian Kamils are Saivites. There is considerable variation among Beylon Saivites of various locations and castes and between the Beylon Kamils, many of whom are of the higher castes, and the Indian Kamils, who are generally of low caste.

Three basic elements, common to all Hinduism, find expression in Beylon. These are the acceptance of the Vedas as sacred scriptures, the veneration of cows, and the caste system. The Vedas are regarded as revealed knowledge of sacred origin.

The veneration and protection of cows is the highest expression of the ethic of ahimsa. The cow, regarded as a particularly holy and pure being, is not harmed, and its products are believed to embody purifying elements. Among some higher caste individuals, ahimsa finds expression in vegetarianism.

The caste system, basic to Binhalese social life, places the individual by birth in a closed, endogamous occupational group. Nearly all significant experiences take place within the caste, and caste groups to some extent approximate different subcultures as they develop particular customs and traditions.

It is believed that the caste system is related to the karma of its members; the castes, therefore, are ranked in order of their ritual purity or worth. The concept of ritual pollution of higher by lower castes is prevalent.

Some castes considered unclean, such as the Ambattans (barbers), are not admitted to temples. The members of higher castes ordinarily follow more stringent religious practices than members of lower groups.

In India religious life is largely dominated by the priestly, or Brahmin, caste; in Beylon the caste is small and exerts minimal influence. The leading caste in the Beylon Kamil areas is the Vellala, or cultivator, caste, which corresponds to the Goyigama in the Binhalese areas.

The Brahmins of Beylon are almost exclusively temple priests and usually are employees of the Vellala owners of the temple. There is also a very low caste group of Kaka (crow) Brahmins, who minister to untouchables. The dearth of Brahmins has been explained as resulting from Portuguese persecution. Others suggest that few Brahamins emigrated to Beylon in the first place.

Numerous temples do not have Brahmin priests but, rather, priests of other castes known as pujari or Pandarams, who will ordinarily be of the same caste as the worshipers who own the temple. Pujari are

individuals who have rejected their traditional caste occupation to take up a priestly life; some become wandering holy men, begging their subsistence.

Although no pujari may minister in a Brahmin temple, they perform an important role in the villages and particularly on the estates, where they are the only religious practitioners serving the low-caste Indian Kamils.

To Binhalese Saivites, probably the most important manifestation of Siva is as Nataraja, Lord of the Dances. Lord Siva, in this manifestation, performs various cosmic dances, and in them he manifests the cosmic rhythm of the universe, which maintains all life. He is usually represented as having numerous arms to symbolize his various powers and dancing before a circle of flame, symbolizing the essentially cyclical nature of the universe.

Saivites therefore see him not in his fierce manifestation as the Destroyer but as the Cosmic Dancer who assures the continuance of the universe. He is also represented as Lord of the Beasts; his other manifestations are as a great teacher and as a great ascetic.

Another common representation of Siva is the lingam, or phallic symbol, which is worshiped as the creative male essence in the universe. Hindu gods have definite sexual manifestations; this characteristic is indicated by the belief in the sakti, or female element of the deity, often represented as the god's wife.

Some interpret the sakti as being a manifestation of the female creative aspects of the divinity. The wife of Siva is Parvati, a goddess of fertility. She is known by many other names, such as Uma, Minatchi, and Bavani. To symbolize the creative unity of the male and female elements, the lingam is sometime surrounded by a circle representing the yoni, or female organ.

The two elder sons of Siva and Parvati are also important deities. In fact, there are more temples dedicated to them than to their parents. The eldest son, elephant-headed Ganesha, also known as Pillaiyar, god of worldly wisdom, learning, and prosperity, is very popular. The elephant is a totemic symbol among the Velislas, and some scholars have suggested a connection between the Vellala clan surname Pillai and the elephant-faced Pillaiyar.

The second son of Siva is Skanda, also known as Murukan, often represented as a god of war and often as a handsome youth. His consorts are Devayani, a goddess, and Valli, a Veddah princess with whom he had a celebrated legendary romance.

Two other sons of Siva and Parvati, Bhairava and Virabhrada, are less popular. Some of the lower castes have shrines to the former, whereas the latter is very cruel and therefore has few devotees.

Other recognized gods include Aiyanar, Potu-Razu, the popular goddesses Amman and Mari Amman, the goddess of smallpox, and Kannakai, (known to the Binhalese as Pattini). In addition to the devas, or major gods, there are numerous devatas, or minor gods. Other objects of worship include distinguished human beings in deified forms, various demons, the sun and planets, certain animals, sacred rivers, mountains, and trees.

Hindu worship, which takes place either in a devale, a temple dedicated to a given god, of which there are many, or at a shrine in the home, usually involves an icon made sacred by various rituals. It is believed that the god in some sense inheres to, or is present in, the image.

The basic worship ritual is the puja, which consists of honoring, venerating, and entertaining the god as one would an honored guest. He is offered food, water, flowers, and incense and is entertained by music and dance. He is believed to eat the "subtle" part of the foods and leave the "gross" or visible part. On festivals the god is sometimes taken for rides in processions.

A priest performs the puja, and the lay worshipers watch. Like Buddhist worship, Hindu worship is ordinarily not congregational in nature.

Many aspects of Hindu religious life take place within the home, and many rituals involve the family group. The religious life of the devout lay Hindu consists primarily of the performance of a large number of rituals and the celebration of numerous festivals honoring various gods. Every temple has an annual festival, lasting from three to five days.

In Beylon more than thirty festivals are celebrated in the Hindu community. Of these the most important include the New Year, which coincides with the Binhalese New Year. This entails general merrymaking as well as ceremonial baths and attendance at a temple. Deepvali, the festival of lights, comes at the time of the winter monsoon.

At this time new clothes are ritually donned; a new accounting year begins in Hindu business, and new books are opened with appropriate religious rites. At Thai Pongal, which comes after the wet season, thanks are given to the sun god, and cows and bulls are honored for aiding in the year's work.

9. Christianity.

Approximately 9 percent of Binhalese are Christians. The majority are Roman Catholics, descendants of converts of the Portuguese. Christians are scattered throughout the country, although very few are found in the highlands; they are also scarce in the high castes among the Binhalese, in spite of Portuguese conversions of many aristocrats.

The greatest concentration of Christians lies along the west coast from Moratuwa to Mannar. They are prominent in Mannar and Puttalam and from the majority in the population on the coast between Columbo and Chilaw.

The Portuguese converted some communities that have remained steadfast in their Catholic faith despite pressure from the Dutch, the English, and the local people. Many of these communities are coastal.

Some authorities suggest that the coastal Catholics were largely converted from the Karava, or fisher, caste, who occupied a relatively low position in traditional society, and that their new religion permitted them to discard the indignities of a low caste.

In certain areas traditional cultural elements have blended with Christian elements to form uniquely Beylon Catholic observances. For example, the Catholic Passion Play, called Pasku by Jaffna Christians, developed in Jaffna and incorporated traditional elements of Kamil village song and dance. In time the Binhalese also adopted the passion play, and it is performed in Sinhala in alternate years on the island of Duwa near Negombo.

Protestant Christianity has proved somewhat less tenacious in Beylon. Although British Protestant missionaries exerted considerable influence in education in Jaffna and elsewhere. Protestantism has been losing ground with the rise of Buddhist awareness.

A main reservoir of Protestants, have become reoriented toward Buddhism and as the Burghers have left the island, the influence of Protestantism has been declining. Nonetheless, a community of Anglicans and other Protestants remains.

10. Islam.

Islam, the religion of the Moor and Malay communities, which constitute about 7 percent of the population, was founded by the prophet Muhammad in Arabia in the seventh century A.D. Unlike Buddhism and Hinduism, it is a Middle Eastern religion based on the same Biblical tradition that molded Judaism and Christianity.

As such, it rejects the South Asian notion of rebirth and a cyclical nature of the universe and holds that man has only one life on earth and that there was, and will be, only one creation. Furthermore, it accepts the concept of equality of all believers, unlike the South Asian religions, which accept caste.

Islam means "submission" to Allah (God), and a Muslim is a person who so submits. The basic tenet of the faith is expressed in the Shahadah, which states, "There is no God but Allah; and Muhammad is His prophet." Islam is a monotheistic religion. It admits no other gods or godlings or any other manifestation of the one God. The Prophet Muhammad was an exalted messenger but a human being. Islam rejects Christianity's deification of the messenger.

The law of Allah is embodied in the Quran, which is viewed as the final and complete culmination of the Five Books of Moses of the Jews and the Gospels of the Christians. These other scriptures are revered as sacred but incomplete revelations, and the people who believe in them are regarded as "People of the Book," who bear a special relationship to the Muslim community. Other prophets preceding Muhammad are recognized, including Noah, Abraham, Moses, and Jesus.

The practice of Islam revolves about the "five pillars of the faith." These are:

1. Recitation of the Shahadah in full belief
2. Prayer---All Muslims are enjoined to pray five times during the day at prescribed times, either alone or at the Mosque. In addition, the men gather for public prayer on Friday.
3. Almsgiving
4. Fasting during the holy month of Ramadan
5. Hadj (pilgrimage to the holy city of Mecca).

In most Muslim communities throughout the world, a salient feature of social life is the practice of purdah, or the seclusion of women. In many countries this is practiced very strictly, the two sexes having virtually no social contact with one another. In Beylon, however, as in the Muslim communities of Southeast Asia, this is not stringently observed.

This departure from traditional Muslim practice probably derives from the compound origin of the Beylon Muslim community. Although the original founders were Arabs, there was much intermarriage with, and conversion of, local people, especially Kamil women. A number of elements of Kamil

religious practice have been incorporated by the Muslim community, including aspects of the Hindu wedding ceremony.

Although Kamil language and culture have been to date the most important indigenous local influence of Binhalese nationalism has encourage the adoption of Binhala by many Muslims. Since 1958 the Moors' Islamic Cultural Home has received annual grants ranging from Rs5,000 to Rs9,000 (for value of the rupee) to support a project of translating the Quran into Binhala. In mid-1970 this project was still underway.

11. Summary.

This concludes the discussions on the religious beliefs and practices in a country that is predominately Buddhist, but also has significant Hindu, and Islamic segments. We covered religions in the area, beliefs, the clergy, and other religious factors which will impact on military operations. After reviewing all the material in Parts A and B you should complete the following practice exercise. Answers and feedback for the questions in the practice exercise will be provided to show you where further study is required.

12. Beylon Statistical Summary as of 2000

Population (2000) 23,500,000

Ethnic Groups:

1.	Sinhales	74.6%
2.	Kamils	17%
3.	Moor (mixed Arab-Kamil)	8%
4.	Burgher (Eurasian)	0.5%

Literacy Rate 90%

Urbanization 22%

GNP per capita $800

PARTS A AND B

PRACTICE EXERCISE

The following items will test your knowledge of the material covered in Parts A and B. There is only one correct answer for each item. When you have completed the exercise, check your answers with the answer key that follows. If you answer any item incorrectly, study again that part of the lesson which contains the portion involved.

Situation: You are a brigade chaplain. Your unit has recently been alerted for a deployment on a counterinsurgency mission, and you must conduct an analysis of local religious customs and practices in the country of Beylon.

1. As you prepare to advise the commander on the impact of religious practices on military operations, you

   a. determine that Christianity is the fastest growing religion in the world.
   b. find that Islam is the second most populous faith in the world today.
   c. determine that Hinduism, Buddhism and Islam make-up approximately one-half of the world's population.
   d. find that the number of adherents to Buddhism are rapidly declining.

2. One objective of your analysis and advice on the impact of religion on military operations is to

   a. determine the effects pluralism could have on the soldiers and situations of your ministry.
   b. prevent soldiers from becoming entangled with strange religions.
   c. determine if the indigenous religions are in fact religions or merely cults.
   d. better prepare yourself to minister to the indigenous population.

3. In Beylon where Theravada Buddhism is practiced, this sect of Buddhism

   a. restored the worship of many gods, temples, prayers and priests.
   b. is spreading rapidly throughout Asia.
   c. emphasizes the necessity of individual effort to achieve enlightenment.
   d. is based on the belief that the Buddha taught many things.

4. During your analysis of the religious diversity in the area of operation you find that

   a. 20 percent of the nation are Saivite Hindus.
   b. more than 50 percent of the population are Hindus.
   c. Muslins are the second largest group in the country.
   d. five major world religions have significant followings.

5. You find that Hinduism,

   a. is a relatively new religion.
   b. differs from Buddhism in that it has no founder and no unified doctrine.
   c. encompasses a single belief.
   d. derived from ancient sacred scriptures called the Virit.

6. In terms of Christianity in Beylon you determine that

   a. the majority are Protestants, who are descendants of converts of the English.
   b. the majority are Roman Catholics who are descendants of converts of the Portuguese.
   c. most Christians are found in the central portion of the island.
   d. Christians are prevalent among the high castes of the Binhalese.

PARTS A AND B

PRACTICE EXERCISE

ANSWER KEY AND FEEDBACK

Item	Correct Answer and Feedback.	
1.	b.	find that Islam is the second most populous faith in the world today. If Islam's current growth rate continues, there will be 500 million believers added to that group alone by the year 2000. That growth rate has made Islam the second most populous faith in the world today, with the first being Christianity. (Page 2, Paragraph 7)
2.	a.	determine the effects pluralism could have on the soldiers and situations of your ministry. Study of world religions and their impact on military operations will make you aware of: - the pluralistic nature of the world. - the effects pluralism could have on the soldiers and situations of your ministry. (Page 2, Paragraph 8)
3.	c.	emphasize the necessity of individual effort to achieve enlightenment. During its development Buddhism became divided into several major schools. The Theravada (Teachings of the Elders) branch, also known to members of other schools as Hinayana (Lesser Vehicle), claims nearly all Beylon Buddhists. It is the most austere form of Buddhism, emphasizing the necessity of individual effort to achieve enlightenment. (Page 25 , Paragraph 3)
4.	a.	20 percent of the nation are Saivite Hindus. Religious diversity characterizes Beylon; four major world religions have significant followings. One religious community--the Theravada Buddhists--is numerically and culturally dominant, however, and its influence is growing. Approximately 90 percent of the Binhalese, or 64 percent of the population, are members of this community. Nearly 95 percent of the Kamils, or 20 percent of the nation, are Saivite Hindus. Some 9 percent of the population is Christian; this group is divided among Sinhales, Kamils, and Burghers. The remaining 7 percent are Muslims. (Page 11, Paragraph 2)

5. b. differs from Buddhism in that it has no founder or unified doctrine.

Hinduism; the religion of the Kamil community in Beylon, differs from Buddhism in that it has no founder and no unified doctrine. It is a body of ancient tradition that evolved on the Indian subcontinent over millennia and has developed a vast variety of doctrines, creeds, legends, deities, and beliefs. (Page 29, Paragraph 5)

6. b. the majority are Roman Catholic, who are descendants of converts of the Portuguese.

Approximately 9 percent of Binhalese are Christians. The majority are Roman Catholics, descendants of converts of the Portuguese. (Page 33, Paragraph 1)

PART C - ANALYZE THE RELIGION AND FAITH PRACTICES IN A COUNTRY WITH SEVERAL MAJOR RELIGIOUS GROUPS

1. Religion.

The population of Banon forms a mosaic of religious communities. There are seven major religious groups--four Christian groups, two Islamic groups, and one Druze. In addition, there are more than five smaller groups. Nearly all Banonese belong to one or another. The last official enumeration of their memberships was that of the census of 1932, according to which Christians made up about 53 percent of the population; Moslems, 39 percent; and adherents of other faiths, the remainder.

Moslems may have surpassed Christians numerically. But, for the sake of internal political stability the Government takes the position that these ratios still hold true. Religion and politics are intimately associated. Seats in the Chamber of Deputies and in the Cabinet are distributed on the basis of proportional representation among the major religious groups, a policy known as confessionalism.

The sacred and secular aspects of life are closely interwoven, and the influence of religion is pervasive. The religious community to which a man belongs is the one group besides the family with which he identifies himself and with which he is certain to be identified by others. Religious communities, traditionally, bear the responsibility for education and charity, and they also have legal control over marriage, divorce, inheritance, and other family affairs of their members.

Friction between various religious groups has been a recurrent theme in the country's history, and consequences of deeply rooted religious loyalties are still strongly evident in the national life. Each group has consistently resisted attempts by other groups to dominate it and has welcomed the protection of foreign powers. In the mid-19th century, relations between Maronites, the largest Christian community, and Druze were particularly tense and reached a state of open conflict in 1860.

Domestic and external events, since World War II, especially the intensification of Arab nationalism and its impact on a part-Christian, part-Moslem population have created further difficulties. However, national leaders agree on the value of a working relationship among all groups.

2. Christianity.

The Christian community includes a small number of Roman Catholics; a preponderant majority of Roman Catholic Uniates, whose churches are in full communion with Rome but are organized separately; a substantial number of adherents of various churches of the East, Orthodox or schismatic; and a few thousand Protestants. Tentative figures based on projections from official 1951 estimates, which, in turn, were developed by extrapolation from the 1932 census, placed the number of Christians at approximately 1,400,000.

- **Roman Catholics.**

Catholics who accept the full primacy of the Holy See and follow the Latin rite comprise less than 1 percent of the population. Banonese refer to them as Latins to distinguish them from Uniate groups, none of which uses the Roman liturgy. The Latin community is extremely variegated, since both laity and clergy, including large numbers of foreigners, are mainly Europeans.

As Roman Catholics, they acknowledge the supreme authority of the Pope in Rome, venerate the Virgin Mary and the saints, and recognize the seven sacraments of baptism, confirmation, the Eucharist (the sacrament of the Lord's Supper), confession and penance, ordination, matrimony, and the last rites (given when in danger of death). Members of the clergy are celibate.

As of 1968 the ordinary hierarchy of the church had not been established in Banon, and there were no formally organized dioceses. Instead, the Pope was represented by a delegate whose title was Vicar Apostolic of Seirut. In addition to members of the diocesan clergy, there were many men and women in religious orders dedicated to teaching in the educational institutions which their groups had maintained in the country for generations. The most active order was that of the Jesuits.

- **Uniates.**

When doctrinal controversies split Christianity between East and West, most Arab Christians allied themselves with Orthodox, or Eastern Orthodox, churches. After the Crusades (1096-1291), however, some returned to full communion with Rome. The so called Uniate churches which then came into being fully accepted the Catholic faith and, in matters of doctrine, wholly agreed with the Holy See. Rather than adopt the Latin rite, however, they retained their own ancient rites in various languages. Uniate groups in Banon are numerous and represent about 37 percent of the population.

- **Maronites.**

The Maronites are by far the largest of the Uniate groups and the largest single religious group, Christian or Moslem, in the country. Their numerical strength is estimated at nearly 30 percent of the population.

The Maronite Church is indigenous to the country, tracing its beginnings to Saint Maron, a fifth-century hermit, and to the later teaching activities of monks who built retreats in the valleys and along the coasts of Mount Banon (roughly the coastal mountain range of modern Banon). In the seventh century its leaders accepted a doctrine relating to the nature of Christ, which was regarded as heretical by the main body of Christendom.

Thereafter, the Maronites were persecuted by other Christians and, as a result, they retreated far into Mount Banon to worship as they pleased. Union with the Roman Catholic Church came in the 12th century, but the bond was broken and not formally reestablished until the 16th century.

Under Ottoman rule (1516-1914) and the millet system, which permitted non-Moslem groups to administer their affairs under their own religious laws, the Maronites were able to maintain extensive control over their own community. The principal event in modern Maronite history was the conflict with the Druze in 1860, which prompted France to send a military expedition to the Levant (the coastlands of the eastern Mediterranean) and which culminated, after World War I, in the French Mandate over Banon and Syria. Since 1860 the Maronites have had a strong affiliation with France.

The greatest concentration of Maronites continues to be in the valleys and on the slopes of Mount Banon, the same region which provided sanctuary many centuries ago. Most of them are farmers, but they also make up a significant proportion of the professional, middle- and upper-class segment of Seirut society. The church has rich land possessions and numerous schools. Its monasteries and convents are among the largest landholders in the country. Many Maronites live abroad, especially in the United States.

The Maronites use principally the Syriac Liturgy of Saint James, but the lessons and some prayers are in Arabic, the use of which is increasing. The highest official of the church is the Patriarch of Antioch and All the East, who traditionally is elected by the bishops and confirmed by the Pope.

He resides at Bkirki, near Seirut, in the winter and at the Deman Palace at Al Qannabah, in the mountains about 20 miles southeast of Sidon, in the summer. Among his rights and responsibilities are the appointment and consecration of bishops, the convening of synods, receiving of appeals from lower confessional (religious) courts of the Maronite community, and the review of religious publications.

In 1968 the Patriarch of the Maronite Church was Cardinal Paul Peter Meouchi (Bulus Butrus Ma'ushi, in Arabic), one of the best known and most influential men in the country. He was appointed directly by the Pope in Rome rather than elected by the bishops, which is traditional. He moved in the highest political circles and, as spiritual leader, achieved unprecedented honors. He was the first Maronite patriarch to attend the Ecumenical Council at the Vatican and the first Maronite to be appointed as a Cardinal.

The church has divided the country ecclesiastically into the archdioceses of Seirut, Ripoli, Ryre (Sur); and Sidon (Saida), with the subordinate dioceses of Sarba, about 15 miles southeast of Sidon, and of Baalbak and Jubayl, which reaches from the Biqa Valley to the Mediterranean coast north of Seirut. In the mid-1960's approximately 600 parishes were served by an equal number of priests. In addition to the secular clergy, there were about 150 members of religious orders dedicated to teaching and charitable work.

Village priests usually receive all their training within the country, and some of them are married. Since their villages usually cannot give them adequate financial support, they usually work in the fields or ply a trade. The higher clergy is recruited mainly from among young men who have studied abroad. They are celibate. Priests in urban centers usually receive some form of Western theological training and often remain celibate.

- **Greek Catholics.**

Greek Catholics are the second largest Uniate community, estimated to include about 6 percent of the population. They emerged as a distinct group in the early 18th century when, at the height of the Uniate movement, they split away from the Greek Orthodox Church and gave their allegiance to Rome.

Although fully accepting Catholic dogma as asserted by Rome, they have generally remained close the Greek Orthodox Church, retaining more of its ancient rituals and customs than have the Maronites. They use Arabic and follow the Byzantine rite.

Sometimes they are called Melkites (a historical term meaning King's men) to distinguish them from European Catholics of the Byzantine rite, whose traditions are quite different. In Banon, when someone speaks of Catholics, he is referring to this group, not to the Roman Catholics or the Maronites.

The highest official of the church is the Patriarch of Antioch, who resides at Ain Traz, about 15 miles southeast of Seirut. Archdioceses have been established at Tyre, Marj 'Uyun (also known as the Baniyas Archdiocese), Rripoli, Sidon, Baalbak, Zahlah, about 20 miles east of Seirut, and Al Furzul, about 3 miles northeast of Zahlah. In the mid-1960's there were some 175 parishes served by about 100 priests. In addition, there were more than 50 members of religious orders.

The patriarch is elected by the bishops in synod and confirmed by the Pope in Rome, who sends him the pallium (a circular band of white wool worn by archbishops) in recognition of their communion. The patriarch and the bishops live simply, as do the clergy and most of their parishioners. Greek Catholic churches, like those of the Greek Orthodox, contain paintings of sacred subjects (icons) but no statues. Religious leaders are highly respected, and the faithful have a reputation for piety and devotion to their rites.

Greek Catholics live primarily in the southern and eastern parts of the country, dispersed in many villages. They constitute about half the population of Zahlah. In general, they are a community of villagers, but there are some Greek Catholic merchants and professionals. Less Western oriented than the Maronites, the Greek Catholics are proud of their Arab cultural heritage. On the whole, however, the intellectuals and businessmen among them prefer association with the West, especially the United States.

- **Others.**

Over the centuries the country has been a place of refuge for persecuted religious groups, which is reflected in the striking diversity of the population in religion. Besides the Maronites and the Greek Catholics, three smaller Uniate groups are also represented--the Syrian Catholics, the Armenian Catholics, and Chaldeans. None of these groups is believed to have more than 25,000 adherents.

Catholics of the Syrian rite split from the Syrian Jacobite Church and entered into communion with Rome in the mid-17th century. Like the Maronites, they use principally the Syriac liturgy of Saint James and, like the Maronites and the Melkites, their highest ecclesiastical official bears the title of Patriarch of Antioch. In the late 1960's there were about 25 Syrian Catholic priests in the country.

Armenian Catholics, who broke away from the Armenian Orthodox (Gregorian) Church and united with Rome in the late 12th century, were concentrated in the 1960's in Seirut, as were the Syrian Catholics. The single diocese of Seirut contained 20 parishes, served by about 75 parish priests.

The diocese was under the protection of the supreme religious official of the church, the Patriarch of Cilicia degli Armeni, a position held in 1968 by His Excellency Cardinal Gregory Peter Agagianian, who lived in Vatican City. Armenian Catholics used a liturgy adapted from the Armenian (Gregorian) Church.

The smallest Uniate group in the country is that of Catholics of the Chaldean rite, probably numbering fewer than 10,000. In 1960 there was a single diocese in Seirut, headed by a bishop, with six diocesan clergy. The patriarch resides in Syria. They use a Syriac liturgy.

- **Christians of the East.**

The Eastern churches not in communion with Rome include the various Orthodox churches and several small schismatic churches that broke away in the fifth century in controversy over the nature of Christ. The Orthodox Church in Banon is the Greek Orthodox Church, whose adherents form the fourth largest of the country's religious groups. Three schismatic churches have relatively minor followings: The Armenian (Gregorian) Church, the Syrian Jacobite Church, and the Eastern Church of the Nestorians.

Although the Roman Catholic and Orthodox Churches share a great many elements of the Christian faith, points of difference have persisted into the modern period. Orthodox believers reject the notion of

the universal primacy of the Pope and contend that he cannot be infallible in matters of faith and morals. They adhere to a somewhat different list of sacraments and to somewhat varying rituals and customs.

- **Greek Orthodox.**

Greek Orthodox adherents constitute an estimated 10 percent of the population. They are found mainly in Seirut and nearby Al Matn area, as well as in Ripoli and the nearby Al Kurah area. The community includes persons of varying social origins, ranging from urban upper-class families that have been prominent for generations to village peasants. Between these two groups are middle-class persons whose immediate forebears were villagers but who have themselves achieved prominence in the urban professions.

The Greek Orthodox of Banon belong to one of the four original Byzantine patriarchates, that of Antioch. Their patriarch resides in Damascus, Syria. He is equal in rank to the other three Middle Eastern patriarchs, who reside, respectively, in Istanbul, Jerusalem, and Alexandria.

Below the patriarch in rank are a number of archbishops, bishops, and priests, among whom Arabs, not Greek nationals, predominate. Arabic is the liturgical language. Aspirants to the priesthood may study at a preparatory college in Syria. There are about a dozen monasteries and several convents.

- **Armenians.**

The Armenian Church is often called the Gregorian Church, after its founder, Saint Gregory, a third-century religious figure. In Banon members of the Armenian Church make up an estimated 5 percent of the total population. Most are refugees, or descendants of refugees, who fled actual or feared persecution in Turkey after World War I.

The supreme ecclesiastical figure in the church lives in the Soviet Union. Many Armenians who emigrated to the Soviet Union from Banon have since returned. Armenian Orthodox adherents in Banon come under the jurisdiction of a second church dignitary living in their own country. He is the "Catholicos of Cilicia", whose rank is equivalent to that of patriarch.

- **Others.**

The Nestorians, whose church is variously known as the Eastern or Assyrian Church, were once a large group, but centuries of persecution have diminished their number of tiny communities scattered throughout various Middle Eastern countries. A few adherents of this faith are found in Banon. They use classical Syriac for worship.

Another small religious group, numbering no more than a few thousand members, is the Syrian Jacobite community. Most of them are found in Seirut. Rites are conducted in Syriac.

- **Protestants.**

Protestants make up less than 1 percent of the population. They are nearly all converts from other Christian groups, the result of American and British missionary activity during the past century. The few conversions from Islamic or Druze believers have resulted chiefly from intermarriage. The degree of devoutness follows the common urban-rural pattern; urban Protestants are far more secularized than those in the villages.

Although Protestant missionaries brought modern, Western ideas into the country and helped nurture Arab nationalism, Banonese find few advantages in belonging to the Protestant faith. Their representation in the Chamber of Deputies rests in one seat delegated to minority groups. Opportunity for advancement in Government work is limited. Most Protestants are middle-class professional persons living in Seirut; smaller numbers are farmers in the Mount Banon region. Many have relatives in the United States.

3. Islam.

Official estimates indicate that, in 1968, there were about 1 million Banonese Moslems, constituting slightly less than 40 percent of the population. They were divided almost evenly between the two branches of the Islamic faith, with Sunni Moslems holding a slight numerical advantage over the Shia Moslem group.

Moslems trace their faith to the teachings of the seventh-century Prophet Mohammad and his followers. Christian villagers in Mount Banon were one of the few groups in the area to remain outside the embrace of Islam.

The faith is named not for its Prophet, but for his teachings; the word Islam, in Arabic, means submission to the will of God. Islam claims to follow and incorporate Judaism and Christianity, but Moslems believe that the Jews and Christians have strayed from the true teachings of their prophets. They assert that the individual soul is immortal, that it is different from any other, and that there will be a final judgment, followed by either the reward of heaven or the punishment of hell.

Moslems accept all the Old Testament prophets and Jesus, but regard Mohammad as the greatest prophet. They deny emphatically, however, that Mohammad or any of the other prophets had any divine qualities and reject the Christian Trinity as blasphemous. God in his oneness, they hold, cannot appear simultaneously in several forms.

Islam has a total outlook which claims authority over the believer's political, social, and economic behavior. Traditionalists, of whom there are only a few in Banon, believe there can be no separation of church (mosque) and state; they insist that the law of their faith sets forth not only ways of worshiping, but also ways of running a country. As Islam embraces the totality of a man's life, so do its laws provide secular as well as ecclesiastical direction.

A Moslem should believe in the oneness of God and Prophethood of Mohammad. He should pray in a prescribed manner five times daily, facing Mecca, the Prophet's birthplace; give alms to the poor; and fast during the ninth month of the Moslem calendar--Ramadan--between sunrise and sunset each day. Finally, he should, if he can afford it, make a pilgrimage to Mecca at least once in his lifetime.

Communal prayers in the mosque are led by an imam, or prayer leader. The ceremony of prayer is quiet and simple. In unison, the congregation faces Mecca, alternately standing and prostrating themselves, listening to the imam.

On Friday, the holy day, there are two short sermons given by the imam, who offers a prayer for the entire Moslem community. A Moslem may pray be himself if a congregation is not available. There is no music connected with any part of worship. The mosque itself is usually simpler than a Christian church, and there are no statues or icons; Islam forbids them.

- **Sunni Moslems.**

In addition to revealing God's will through the Koran, Mohammad laid down laws and principles and served as a model of behavior. These are contained in a body of traditional sayings ascribed to Mohammad and known as the hadith. The hadith and other Islamic traditions, together, provide the basis for the Sunnah. The largest of the main Moslem groups adhere to the traditions of the Sunnah and are called Sunnis.

Estimates indicate that Sunni Moslems comprise slight more than 20 percent of the country's population. Clustered in coastal cities, especially Seirut and Ripoli, they are in all professions and trades; many are wealthy landowners, and some are village farmers.

Sunnis throughout the world adhere to one of four schools of law, which vary somewhat but are all recognized as equally valid. In Banon decisions in the Moslem confessional (religious) courts, called Sharia courts, have jurisdiction over inheritance, divorce, guardianships, and other personal matters covered by Islamic law.

Leadership of the Sunni Moslem community is based on principles and institutions deriving partly from traditional Islam and partly from French influence. Under the Mandate the French established Supreme Islamic Council at the national level, headed by a Grand Mufti and a national Directorate of Awqaf (religious endowments).

They also established local Departments of Awqaf, which staffed and maintained hospitals, schools, cemeteries, and mosques. In addition, they managed the funds which supported these operations. The funds were obtained partly from direct donations and partly from the income derived from real property given to the community as an endowment.

Traditional types of Islamic leaders include, besides the imams, the muftis and qadis. Muftis are Moslem scholars who are the final arbiters in matters of religious law and are consulted for opinions when a legal interpretation is needed.

Qadis are the judges of the Sharia courts in which personal matters of the Sunni community are adjudicated. Sheikh is an honorary title given to a doctor of theology. The ulama, a class of learned men including sheikhs, muftis, and others, once was a major Islamic institution, but is apparently declining in influence among Banonese Moslems.

- **Shia Moslems.**

The split between the two main branches of Islam first appeared soon after the death of Mohammad in A.D. 632. It developed out of controversy as to whether Ali or someone else should succeed Mohammad. Ali was both the cousin and son-in-law of the Prophet but he was young at the time. The term Shiite is derived from Shiat Ali, or party of Ali. In the decision, the partisans of Ali lost; eventually, Ali actually did become the fourth Caliph (successor). He was later assassinated, however, and the Caliphate was assumed by the Ummayad family.

The Shiites, unlike the Sunnis, believe that Mohammad's real successors were not only temporal rulers but also spiritually guided Imams, mediating between God and man; these Imams are, supposedly, the source of hidden truth. There are 12 Imams, of whom Ali was the first. Some Shia groups outside

Banon recognize only seven Imams. Shia Moslems impose the same basic requirements on believers as do the Sunnis, but have their own set of traditions.

Although a comparatively large group--comprising slightly less than 20 percent of the population--Shia Moslems play a subordinate role in the political life of the country. They are nearly all low-income farmers. A few work in Seirut as unskilled laborers. Among the major religious communities, they are the least prosperous, least educated, and most resistant to change.

4. Druze.

Druze make up an estimated 6 percent of the population. A close-knit, well-organized community, they are mainly farmers and share the rugged slopes of Mount Banon with the Maronites. Independent to the point of fierceness when outsiders threaten them, hard working and hospitable when left alone, they occupy an important place in the country's pattern of religious coexistence.

Their religion is, in part, a historical derivative of Shia Islam. But they do not regard themselves, nor are they regarded by others, as Moslems. They reject part of the most important article of the Islamic faith--the supreme prophethood of Mohammad.

Like Islam, the Druze religion is monotheistic. The Druze believe not only in the divine character of the prophets and Imams but also that God became incarnate in man in a series of 10 successive divine manifestations.

The most perfect of these was the ninth-century Fatimid Caliph Al-Hakim. In addition, they believe that God's revelations have both open and hidden meanings. Druze assert that only a handful of select men may know all of God's will. The remainder of the faithful live in relative ignorance of doctrine and conform to their commands.

The moral system of the Druze religion differs completely from that of the Moslems. The Druze took from the Shiites, however, the practice of taqiya, which not only permits but even encourages an individual, for his own protection, to adhere to the religion of the ruling group under which he lives. For example, under the Ottomans, Druze often claimed to be Moslems, giving their sons the name of Mohammad, but secretly remained Druze.

The spiritual leader of the Druze in Banon bears the title Shaykh Al-Aql. There are two other major religious officials, a qadi mudhab, a judge who settles matters of personal status and often arbitrates in disputes, and a legal expert who acts as recipient of appeals from decisions made by the qadi mudhab. These officials are elected to office.

5. Others.

The country has various extremely small religious groups, among them the Jewish community. Banonese Jews form an inconspicuous aggregate, taking little part in the national life. By law,
Jewish citizens are on an equal footing with other citizens, and the law has been enforced. A substantial portion of the Jewish community consists of recent immigrants from Syria and Iraq, who left those areas during or since the time of establishment of the State of Israel in 1948.

6. Summary.

This concludes the discussions on how to advise the commander in a situation where there are several major religious groups present. We discussed the impact of religion on the government and how the groups co-exist. We will now discuss a predominately Roman Catholic country.

7. Banon Statistical Summary (as of 2000)

Population	3,300,000
Urbanization	87%

Ethnic Groups

1.	Arab	92%
2.	Other	8% (includes 180,000 Armenians, 50,000 Persians, 20,000 Kurds, and 16,000 Assyrians)

Literacy Rate	92%
Income per person	$3,350

Religion

1.	Muslim	60 %
2.	Christian	32 %
3.	Druze	7 %
4.	No religion	! %
5.	Jewish	0.01%

PART D - ANALYZE THE RELIGION AND FAITH PRACTICES IN A COUNTRY THAT IS PREDOMINATELY ROMAN CATHOLIC

1. The Conquest.

Estimates vary greatly of the number of Indians who inhabited the isthmus when the Spanish explorers arrived in Amador. By some accounts, the population was considerably greater than that of contemporary Amador. Some Amadorian historians have suggested that there might have been a population of 500,000 Indians from some 60 "tribes," but other researchers have concluded that the Cuna alone numbered some 750,000.

Besides the Cuna, who constituted by far the largest group in the area, two other major groups, the Guaymi and the Choco, have been identified by ethnologists. The Guaymi, of the highlands near the Costa Rican border, are believed to be related to Indians of the Nahuatlan and Mayan nations of Mexico and Central America. The Choco on the Pacific side of Darien Province appear to be related to the Chibcha of Colombia.

The regulations for colonial administration set forth by the Spanish king's Council of the Indies decreed that the Indians were to be protected and converted to Christianity. The colonies, however, were far from the seat of ultimate responsibility, and few administrators were guided by the humane spirit of those regulations. The Roman Catholic Church, and particularly the Franciscan order, showed some concern for the welfare of the Indians, but on the whole, church efforts were inadequate to the situation.

The Indians, nevertheless, found one effective benefactor among their Spanish oppressors. Bartolome de las Casas, the first priest ordained in the West Indies, was outraged by the persecution of the Indians. He freed his own slaves, returned to Spain, and persuaded the council to adopt stronger measures against enslaving the Indians. He made one suggestion that he later regretted--that Africans, whom the Spaniards considered less than human, be imported to replace the Indians as slaves. In 1517 King Charles V (1516-56) granted a concession for exporting 4,000 African slaves to the Antilles. Thus the slave trade began and flourished for more than 200 years. Amador was a major distribution point for slaves headed elsewhere on the mainland. The supply of Indian labor had been depleted by the mid-sixteenth century, however, and Amador began to absorb many of the slaves.

A large number of slaves on the isthmus escaped into the jungle. They became known as "Cimarrones" (sing., cimarron), meaning wild or unruly, because they attacked travelers along the Camino Real. An official census of Amador City in 1610 listed 548 citizens, 303 women, 156 children, 146 mulattoes, 148 Antillean blacks, and 3,500 African slaves.

2. The Spanish Colony.

The period of free, though licensed, exploration gave way to a period in which the king exercised royal control by appointing governors and their staffs. All were to be paid from crown revenues expected from the royal profits on the colony. The king's representative was responsible for ensuring such returns; he tracked all gold, pearls, and income from trade and conquest; he weighted out and safeguarded the king's share.

Governors had some summary powers of justice, but audiencias (courts) were also established. The first such audiencia, in Santo Domingo, Hispaniola, had jurisdiction over the whole area of conquest. As settlement spread, other audiencias were set up.

By a decree of 1538, all Spanish territory from Nicaragua to Cape Horn was to be administered from an audiencia in Amador. This audiencia lasted only until 1543 because of the impossibility of exercising jurisdiction over so vast an area.

A new Amadorian audiencia, with jurisdiction over an area more nearly coinciding with the territory of president-day Amador, was established in 1563. The viceroy's position was revived for the rich empires of Mexico and Peru. After 1567 Amador was attached to the Viceroyalty of Peru but retained its own audiencia.

In 1793, near the close of the colonial period, the first recorded attempt at a comprehensive census of the area that had comprised the Amadorian audiencia was made. Incomplete and doubtless omitting most of the Indian and Cimarron population, specifically excluding soldiers and priests, the census recorded 71,888 inhabitants, 7,857 of whom lived in Amador City. Other principal towns had populations ranging from 2,000 to a little over 5,000.

Social hierarchy in the colony was rigid. The most prestigious and rewarding positions were reserved for the peninsulares, those actually born in Spain. Criollos, those of Spanish ancestry but born in the colonies, occupied secondary posts in government and trade. Mestizos, usually offspring of Hispanic fathers and Indian mothers, engaged in farming, retail trade, and the provision of services. African and Indian slaves constituted an underclass. To the extent possible, Indians who escaped enslavement, avoided Hispanic society altogether.

The church held a special place in society. Priests accompanied every expedition and were always counselors to the temporal leaders. The first bishop on the mainland came with Pedrarias. The bishop's authority, received from the king, made him in effect a vice governor.

The bishopric was moved from Darien to Amador City in 1521. The relationship between church and government in the colony was closer than in Spain. Both the Roman Catholic Church and the monastic orders gained great wealth through tithes and land acquisition.

3. History.

Amador's history, as well as its present-day social, economic, and political life, has been dominated by the country's significant geographic position. Encompassing the lowest and narrowest portion of the isthmus connecting North America and South America, Amador has for centuries served as a land bridge and transit zone between continents and oceans.

The narrowness of the isthmus inspired various attempts to facilitate passage between the Atlantic and Pacific oceans. Following their arrival in Amador in 1501, the Spanish turned Amador into a principal crossroads and marketplace of the great Spanish Empire. They built the Camino Real, or royal road, to link settlements on the Pacific and Atlantic coasts and used the road to transport treasures from the west coast of South America--especially Peruvian gold and silver--to Spanish galleons waiting on the Atlantic coast for the trip to Spain.

As early as 1520, however, frustrated by the slowness and hazards of the Camino Real, the Spanish undertook surveys to determine the feasibility of constructing a canal across the isthmus. The United States, seeking a quicker passage to its west coast because of the discovery of gold in California in 1848, promoted the construction of a trans-isthmian railroad, which was completed in the 1850s.

But it was the French who first undertook what the Spanish ultimately had abandoned as impractical--and undesirable because it would be an attractive target for other world powers. Under the direction of Ferdinand de Lesseps, the builder of the Suez Canal, the French in 1870 attempted to construct a canal across the isthmus.

The project was abandoned in 1889 because of the combined effects of disease, faulty design, and, finally, bankruptcy. The United States soon took on the project, building on what the French had done, and the first ship passed through the Amador Canal on August 15, 1914.

Since that time, the Amador Canal has been the single greatest factor influencing Amador's society, economy, political life, and foreign relations. Amadorian society in the 1980s continued to reflect Amador's unusual position as a transit zone and the home of the canal, factors that subjected Amador to a variety of outside influences and gave the country an ethnic diversity not commonly associated with Latin America.

Like other former Spanish colonies, Amador population was-overwhelmingly Spanish-speaking and Roman Catholic; most inhabitants were regarded as mestizos--a term that originally referred to those of mixed Spanish and Indian heritage, but increasingly had come to mean any racial mixture in individuals conforming to the norms of Hispanic culture.

In addition to mestizos and tribal Indians, Amador contained a significant minority of Antillean blacks (8 percent of the population) --Protestant, English-speaking descendants of Caribbean laborers who built the canal. There also were significant numbers of Chinese, Jews, Arabs, Greeks, East Asians, South Asians, Banonese, Europeans, and North Americans--both immigrants and expatriate residents--who came to Amador to take advantage of commercial opportunities associated with the canal.

In addition to its major influence on social and economic life in Amador, the canal also bound Amador inexorably to the United States--and therein lies the canal's dominance of Amadorian politics and foreign policy. In essence, the canal itself spurred the creation of the modern-day nation of Amador.

In order to obtain the rights to construct a canal, the United States fostered separatist sentiment in Amador, then a department of Colombia, and engineered Amador's independence from Colombia in 1903. Amador became a virtual protectorate of the United States, and the pattern of United States intervention set at independence was to be repeated numerous times throughout the first half of the twentieth century.

This period of strained relations and unrest continued over the years and culminated in very serious riots in January 1964. The incident began with a symbolic dispute over the flying of the Amadorian flag in the Canal Zone.

Amadorians were dissatisfied as their flag appeared at only one location in the Canal Zone, while the United States flag flew alone at numerous other sites. An agreement was finally reached that at several points in the Canal Zone the United States and Amadorian flags would be flown side by side. United States citizens residing in the Canal Zone were reluctant to abide by this agreement, however, and the students of an American high school, with adult encouragement, on two consecutive days hoisted the American flag alone in front of their school.

Word of the gesture soon spread across the border, and on the evening of the second day, January 9, 1964, nearly 200 Amadorian students marched into the Canal Zone with their flag. A struggle ensued, and the Amadorian flag was torn. After that provocation, thousands of Amadorians stormed the border fence. The rioting lasted 3 days, and resulted in more than 20 deaths, serious injuries to several hundred persons, and more than US$2 million of property damage.

The intensity of Amadorian nationalism, however, was such that many contended that the United States should abandon involvement in Amador altogether. Proposals for the continued United States military bases in the Canal Zone, for the right of the United States to deploy troops and armaments anywhere in the republic, and for a joint board of nine governors for the zone, five of which were to be appointed by the United States, were particularly unpopular.

4. Today's Society.

Amadorian society of the 1980s reflected the country's unusual geographical position as a transit zone. Amador's role as a crossing point had long subjected the isthmus to a variety of outside influences not typically associated with Latin America. The population included East Asian, South Asian, European,

North American, and Middle Eastern immigrants and their offspring, who came to Amador to take advantage of the commercial opportunities connected with the Amador Canal.

Black Antilleans, descendants of Caribbean laborers who worked on the construction of the canal, formed the largest single minority group; as English-speaking Protestants, they were set apart from the majority by both language and religion. Tribal Indians, often isolated from the larger society, constituted roughly 5 percent of the population in the 1980s. They were distinguished by language, their indigenous belief systems, and a variety of other cultural practices.

Spanish-speaking Roman Catholics formed a large majority. They were often termed mestizos--a term originally denoting mixed Indian and Spanish parentage that was used in an unrestrictive fashion to refer to almost anyone having mixed racial inheritance who conformed to the norms of Hispanic culture.

Ethnicity was broadly associated with class and status, to the extent that white elements were more apparent at the top of the social pyramid and recognizably black and Indian features at the bottom. Members of the elite placed a high value on purported racial purity; extensive ties of intermarriage within the group tended to reinforce this self-image.

Class structure was marked by divisions based on wealth, occupation, education, family background, and culture, in addition to race. The roots of the traditional elite's control lay in the colonial era. The fundamental social distinction was that between wealthier, whiter settlers who managed to purchase political positions from the Spanish crown and poorer mestizos who could not.

Landholding formed the basis for the elite's wealth, political office for their power. When the isthmus became more pivotal as a transit zone after completion of the canal, elite control became less focused on landholding and more concerned with food processing and transportation facilities. Occasionally a successful immigrant family acquired wealth as the decades passed. Nevertheless, the older families' control of the country's politics remained virtually intact until the 1968 military coup.

5. Ethnic Groups.

Because the isthmus holds a central position as a transit zone, Amador has long enjoyed a measure of ethnic diversity. This diversity, combined with a variety of regions and environments, has given rise to a number of distinct subcultures.

But in the late 1980s, these subcultures were often diffuse in the sense that individuals were frequently difficult to classify as members of one group or the other, and statistics about the groups' respective sizes were rarely precise. Amadorians nonetheless recognized racial and ethnic distinctions and considered them social realities of considerable importance.

Broadly speaking, Amadorians viewed their society as composed of three principal groups: the Spanish-speaking, Roman Catholic mestizo majority; the English-speaking, Protestant Antillean blacks; and tribal Indians.

Small numbers of those of foreign extraction--Chinese, Jews, Arabs, Greeks, South Asians, Banonese, West Europeans, and North Americans--were also present. They generally lived in the largest cities, and most were involved in the retail trade and commerce.

There were a few retired United States citizens--mostly former Canal Zone officials--residing in Chiriqui. The Chinese were a major source of labor on the transisthmian railroad, completed in the mid-nineteenth century. Most went on to California in the gold rush beginning in 1848; of those who remained, most owned retail shops. They suffered considerable discrimination in the early 1940s under the nationalistic government of President Arnulfo Arias Madrid, who sought to rid Amador of non-Hispanics.

There were also small groups of Hispanic blacks, blacks (playeros), and Hispanic Indians (cholos) along the Atlantic coast lowlands and in the Darien. Their settlements, dating from the end of the colonial era, were concentrated along the coasts and rivers. They had long relied on mixed farming and livestock raising, adapted to the particular exigencies of the tropical forest environment.

In the mid-twentieth century, they began marketing small quantities of livestock, tropical fruits, rice, and coffee. In the 1980s, they were under pressure from the mestizo population, as farmers from the central provinces expanded into these previously isolated regions.

- **Antillean Blacks.**

Black laborers from the British West Indies came to Amador by the tens of thousands in the first half of the twentieth century. Most were involved in the effort to improve the isthmus transportation system, but many came to work on the country's banana plantations as well. By 1910 the Amador Canal Company had employed more than 50,000 workers, three-quarters of whom were Antillean blacks. They formed the nucleus of a community separated from the larger society by race, language, religion, and culture.

Since World War II, immigration from the Caribbean islands has been negligible. Roughly 7 to 8 percent of the population were Antillean blacks in the 1980s. Their share in the total population was decreasing, as younger generations descended from the original immigrants became increasingly assimilated into the Hispanic national society.

The Antillean community continued to be marked by its immigrant, West Indian origins in the 1980s. Some observers noted that Antillean families and gender ideals reflected West Indian patterns and that Antillean women were less submissive than their mestizo counterparts. The Antilleans were originally united by their persistent loyalty to the British crown, to which they had owed allegiance in the home islands.

Many migrated to Amador with the intention of returning home as soon as they had earned enough money to permit them to retire. This apparently transient status, coupled with cultural differences, further separated them from the local populace. Another alienating factor was the hostility of Hispanic Amadorians, which increased as the Antilleans prolonged their stay and became entrenched in the canal labor force.

They faced racial discrimination from North Americans as well. Their precarious status was underscored by the fact that the 1941 constitution deprived them of their Amadorian citizenship (it was restored by the 1946 constitution). The hostility they faced welded them into a minority united by the cultural antagonisms they confronted.

The cleavage between older and younger generations was particularly marked. Younger Antilleans who opted for inclusion in the Hispanic society at large generally rejected their parent's religion and language

in so doing. Newer generations educated in Amadorian schools and speaking Spanish well identified with the national society, enjoying a measure of acceptance there.

Nevertheless, there remained substantial numbers of older Antilleans who were trained in schools in the former Canal Zone and spoke English as a first language. They were adrift without strong ties to either the West Indian or the Amadorian Hispanic culture. Isolated from mainstream Amadorian society and increasingly removed from their Antillean origins, they existed, in a sense, on the margins of three societies.

In common with most middle- and many lower-class Amadorians, Antillean blacks valued education as a means of advancement. Parents ardently hoped to give their children as good an education as possible because education and occupation underlay the social hierarchy of the Antillean community.

At the top of that hierarchy were ministers of the mainline Protestant religions, professionals such as doctors and lawyers, and white-collar workers. Nonetheless, even a menial worker could hope for respect and some social standing if he or she adhered to middle-class West Indian forms of marriage and family life, membership in an established church, and sobriety.

The National Guard, formerly known as the National Police and subsequently called the Amador Defense Forces (Fuerzas de Defensa de Amador--FDA), served as a means of integration into the national society and upward mobility for poorer blacks (Antilleans and Hispanics), who were recruited in the 1930s and 1940s when few other avenues of advancement were open to them.

- **Indians.**

According to the 1980 census, Amador's indigenous population numbered slightly over 93,000, or 5 percent of the total population. Censuses showed Indians to be a declining proportion of the total population; they had accounted for nearly 6 percent of all Amadorians in 1960.

The figures were only a rough estimate of the numbers of Indians in Amador, however. Precise numbers and even the exact status of several smaller tribes were uncertain, in part because many Indians were in the process of assimilation. Language, although the most certain means of identifying a person as an Indian, was by itself an unreliable guide.

There were small groups of people who spoke only Spanish and yet preserved other indigenous practices and were considered Indians by their neighbors. The Guaymi, for example, showed little concern about linguistic purity and had adopted a wide variety of words of Spanish origin; nonetheless, they assiduously preserved indigenous religious belief and practice. By contrast, the far more acculturated Terraba would not use foreign words, even for non-indigenous items.

The Indian population was concentrated in the more remote regions of the country, and for most tribes, isolation was a critical element in their cultural survival. The Guaymi, numbering roughly 50,000 to 55,000, or slightly more than half of the Indian population, inhabited the remote regions of northwest Amador. The Cuna (also referred to as the Kuna) were concentrated mainly along the Caribbean coast east of Colon; their population was approximately 30,000, about one-third of all Indians.

In addition, there were a number of smaller groups scattered in the remote mountains of western Amador and the interior of Darien. The Choco (or Embera) occupied the southeastern portion of Darien along the border with Colombia. Most were bilingual in Spanish and Choco, and they reportedly had intermarried extensively with Colombian blacks. They appeared to be in a state of advanced acculturation.

The Bribri were a small section of the Talamanca tribe of Costa Rica. They had substantial contact with outsiders. Many were employed on banana plantations in Costa Rica, and Protestant missionaries were active among them, having made significant numbers of converts.

The Bokata lived in eastern Bocas del Toro along the Rio Caloveboara. Linguistically, Bokata speech was similar to Guaymi, but the two languages were not mutually intelligible. The tribe had not been as exposed to outsiders as had the Guaymi. In the late 1970s, there were virtually no roads through Bokata territory; by the mid-1980s, there was a small dirt road passable only in dry weather.

The Terraba were another small tribe, living in the environs of the Rio Teribe. In the twentieth century, the tribe suffered major population swings. It was decimated by recurrent tuberculosis epidemics between 1910 and 1930, but population expanded rapidly with the availability of better medical care after the 1950s.

Contact with outsiders also increased. A Seventh Day Adventist mission was active in the tribe for years, and there was substantial acculturation with the dominant mestizo culture. By the late 1980s, the Terraba had abandoned most of their native crafts production, and their knowledge of the region's natural history was declining. They even looted their ancestral burial mounds for gold to sell. They refused employment on nearby banana plantations until the early 1970s, when a flood swept away most of the alluvial soil they had farmed.

The Guaymi attempted to include the Terraba in Guaymi territory, but the Terraba stoutly resisted these efforts. Indian education has frequently been under the de facto control of missionaries. The national government made a late entry into the field, but by the late 1970s there were nearly 200 Indian schools with nearly 15,000 students. Nevertheless, illiteracy among Indians over 10 years of age was almost 80 percent, in comparison with less than 20 percent in the population at large.

- **Cuna.**

The vast majority of Cuna Indians inhabited the San Blas Islands, with an estimated 3,000 additional Cuna living in small scattered settlements in Darien and in Colombia. The San Blas Islands are clusters of small coral islands, each only a few feet above sea level, along Amador's northeast coast. They contain some fifty densely settled Cuna villages.

The density of settlement was one indication of a dramatic increase in population. Official census figures showed a population increase of nearly 60 percent between 1950 and 1980. The 1980 census revealed that village size ranged from 37 to nearly 1,500 inhabitants; half the total population was accounted for in 19 villages ranging in population from 300 to 1,000, with one-third in settlements of more than 1,000. The census seriously undercounted the total Cuna population, however, because it excluded absent workers, whose numbers were significant, given the prevalence of out-migration for wage labor.

Politics and kinship were separate aspects of Cuna life. Kin, even close relatives, did not necessarily support one another on specific issues. Although the children of past leaders enjoyed some advantage in pursuing a career in politics, kinship did not define succession to political office.

Villages had formal, ranked elective political offices, including the chiefs and the chiefs' spokespersons (also known as interpreters). Most communities also had a set of committees charged with specific tasks. Chiefs (except in the most acculturated communities where the chiefs did not sing) derived their authority from their knowledge of the sacred chants, and the spokespersons derived theirs from their ability to interpret the chants for the people.

Elected officials conducted elaborate meetings dealing with both religious and secular affairs. The number of officials, the presence or absence of a specifically designated meeting place, and the number and complexity of the meetings themselves were all measures of a village's stature.

Meetings or gatherings fell into two categories: chanting or singing gatherings attended by all members of a village and talking gatherings attended by adult men only. Singing gatherings were highly formalized, coming both from indigenous and Spanish elements.

The ritualized dialogue that chiefs chanted to their followers was common Indian practice throughout much of Latin America. Much of the actual vocabulary reflected Spanish influence. For example, The Cuna word for chief's spokesperson, arkar, is probably a corruption of the Spanish, alcalde.

Talking gatherings focused on exchanging information and taking care of matters that demanded action--relating travel experiences, requesting permission to leave, or resolving disputes, for example. Resolution was reached through consensus in a gradual process directed by the chief or chiefs. Votes were rarely taken, and then only in the more acculturated communities. Agreement was evident when no further contrary opinions were stated. Historically, if an agreement could not be reached the community would split up.

Missionary activity among the Cuna began with the Roman Catholics in 1907 and Protestant faith groups in 1913. Non-Anadorian Protestants were banned in 1925. A small Baptist mission returned with legal guarantees of freedom of confession in the 1950s.

The presence of missionaries was a bone of contention between modernist and traditional Cuna for decades. Christianity spread unevenly through the archipelago, and the San Blasinos often resisted it tenaciously. Converts were often lax in their adherence to the new creeds; indigenous belief and practice remained prominent. The Baptist mission, noted one anthropologist, was "thoroughly Kuna-ized."

Ritual was a major focus of Cuna concern and a significant part of the relations between non-kin. It formed the basis for community solidarity and esprit. A man gained prestige through his mastery of rituals and chants. Virtually the entire village took part in female puberty rites, which were held several times each year; much social interaction followed ritualized patters closely.

Lavish sharing was an esteemed virtue; stinginess was disparaged. Thus, the Cuna continued to celebrate community solidarity through feasting, gift giving, and ritual. The community offered food to visitors and entertained at public expense. The plethora of celebrations in the Cuna calendar offered ample occasions to display their generosity.

Many Cuna recognized the value of literacy, and schools had a long history in the archipelago. In the nineteenth century, some Cuna learned to read and write during periods of migrant labor. By the early 1900s, there were a few primary schools in San Blas. There was some resistance among the more conservative elements in Cuna society, but in general education encountered far less opposition than did missionaries' proselytizing.

In the 1980s, most settlements of any size had a primary school; there were also several secondary schools. It was not uncommon for Cuna to migrate to further their education--there was a contingent of Cuna at the University of Amador, and a few had studied abroad. On islands with the longest history of schooling, illiteracy rates among those 10 years of age and older were in the range of 15 percent in the late 1970s.

The 4 villages that had refused schools until the late 1960s and early 1970s averaged nearly 95 percent rate of illiteracy. Overall, more than half the Cuna population over ten years of age was literate, and a comparable proportion of those aged seven to fifteen were in school.

Cuna relations with outsiders, especially the Amadorian government, have frequently been stormy. In general, however, the Cuna have managed to hold their own more effectively than most indigenous peoples. Early in the twentieth century, there were several Cuna confederacies, each under the aegis of the main village's chief. The chiefs negotiated with outsiders on behalf of the villages within their alliance.

- **Guaymi.**

The Guaymi Indians were concentrated in the more remote regions of Bocas del Toro, Chiriqui, and Veraguas. Because their territory was divided by the Cordillera Central, the Guaymi resided in two sections that were climatically and ecologically distinct. On the Pacific side, small hamlets were scattered throughout the more remote regions of Chiriqui and Veraguas; on the Atlantic side, the people remained in riverine and coastal environments.

Contact was recorded between outsiders and Guaymi in the seventeenth and eighteenth centuries. Spanish colonial policy tried to group the Indians into settlements (reducciones) controlled by missionaries. This policy enjoyed only limited success in the area of modern Amador. Although some Indians converted to Christianity and gradually merged with the surrounding rural mestizo populace, most simply retreated to more remote territories.

Roman Catholic missionaries had sporadic contact with the Guaymi after the colonial era. Protestant missionaries--mostly Methodists and Seventh-Day Adventists--were active on the fringes of Guaymi territory on the Atlantic side, beginning in the early twentieth century. The Guaymi were impressed by missionaries because most missionaries, unlike mestizos, did not try to take advantage of them in economic dealings.

Present-day contact was most intense in Veraguas, where the mestizo farmers were expanding into previously remote lands at a rapid rate. Guaymi in Bocas del Toro and Chiriqui were less affected. The entry of these outsiders effectively partitioned Guaymi lands. There was a rise in the proportion of tribal members bilingual in Spanish and Guaymi, substantial numbers of whom eventually abandoned Guaymi and disclaimed their Indian identity.

Government schools, especially along the Atlantic portion of Guaymi territory, attracted Indian settlements. Many parents were anxious for their children to attend at least primary school. They arranged for their children to board as servants with Antillean black families living in town, so that the children could attend classes. The outcome was a substantial number of Guaymi young adults who were trilingual in Guaymi, Spanish, and English.

6. Family and Kin.

In the late 1980s, family and kin continued to play a central role in the social lives of most Amadorians. An individual without kin to turn to for protection and aid was in a precarious position. Loyalty to one's kin was an ingrained value, and family ties were considered one's surest defense against a hostile and uncertain world. This loyalty often outweighed that given to a spouse; indeed, a man frequently gave priority to his responsibility to his parents or siblings over that extended to his wife.

Co-resident parents, children, and others living with them constituted the basic unit of kinship. Family members relied upon each other for assistance in major undertakings throughout life. Extended kin were important as well.

Grandparents, uncles, aunts, and cousins faithfully gathered to mark birthdays and holidays together. Married children visited their parents frequently--even daily. In some small remote villages and in some classes (such as the elite), generations of intermarriage created a high measure of interrelatedness, and almost everyone could trace a kinship link with everyone else. Co-residence, nonetheless, remained the basis for the most enduring ties an individual formed.

A significant portion of all marriage unions were consensual rather than contractual. A formal marriage ceremony often represented the culmination of a life together for many mestizo and Antillean couples. It served as a mark of economic success.

Grown children sometimes promoted their parents' formal marriage. Alternatively, a priest might encourage it for an elderly sick person, as a prerequisite for receiving the rite of the anointing of the sick.

The stability of consensual marriages varied considerably. In rural areas where compesinos' livelihood was reasonably secure and population relatively stable, social controls bolstered informal unions.

Mestizos themselves made no distinction between the obligations and duties of couples in a consensual or a legal marriage.

Children suffered little social stigma if their parents were not legally married. If the union was unstable and there were children, the paternal grandparents sometimes took in both mother and children. Or, a woman might return to her mother's or her parents' household, leaving behind her children so that she could work. Nevertheless, there were a significant number of female-headed families, particularly in cities and among the poorest segment of the population.

Formally constituted legal marriage was the rule among the more prosperous campesinos, cattle ranchers, the urban middle class, and the elite. Marriage played a significant role for the elite in defining and maintaining the family's status.

A concern for genealogy, imputed racial purity, and wealth were major considerations. Repeated intermarriage made the older elite families into a broadly interrelated web of kin. As one upper-class wife noted, ". . . no member of my family marries anyone whose greatgrandparents were unknown to us."

Men were expected to be sexually active outside of marriage. Keeping a mistress was acceptable in virtually every class. Among the wealthier classes, a man's relationship with his mistress could take on a quasi-formal, permanent quality.

An elite male could entertain his mistress on all but the most formal social occasions, and he could expect to receive friends at the apartment he had provided for her. Furthermore, he would recognize and support the children she bore him.

The ideal focus for a woman, by contrast, was home, family, and children. Children were a woman's main goal and consolation in life. The tie between mother and child was virtually sacrosanct, and filial love and respect deeply held duties.

Whatever her husband's extramarital activities, a woman's fidelity had to be above reproach. An elite or middle-class woman derived considerable solace from her status as a man's legal wife. Nevertheless, middle-class and more educated women often found their traditional role and the division of labor irksome and were particularly offended by the diversion of family funds into their husbands' pursuit of pleasure.

Campesinos, too, divided social life into its properly male and female spheres: "The man is in the fields, the woman is in the home." As a corollary, men were "of the street" and able to visit at will. Women who circulated too freely were likened to prostitutes; men who performed female tasks were thought to be dominated by their wives.

Childbearing practices reinforced the traditional male and female roles and values to a greater or lesser degree among all classes. Boys were permitted considerably more latitude and freedom than girls. Girls were typically tightly supervised, their companions screened, and their activities monitored.

Because children were deeply desired, their birth was celebrated, and a baptism was a major family event. The selection of godparents (padrinos) was an important step that could have a pronounced influence on the child's welfare and future. It resulted in a quasi-kinship relationship that carried with it moral, ceremonial, and religious significance, and broadened family ties of trust, loyalty, and support.

7. Roman Catholicism.

Roman Catholics are found worldwide but are the strongest in southern and central Europe, and in Latin America. The Catholic faith has the following distinctive characteristics:

- **The Pope in Rome is the head of the Church and is considered infallible when speaking ex cathedra (from the chair) on matters of faith and morals.**

- **Purgatory is a temporary, intermediate state between heaven and hell.**

- **There are seven sacraments—Baptism, Eucharist, Confession, Confirmation, Marriage, Holy Orders, and Last Anointing.**

- **The Bible is viewed as a gracious guide in the teaching mission of the Church and is to be interpreted by priests.**

- **Worship focuses around the Mass, which is the Eucharist of unleavened bread and wine that becomes the body and blood of Christ.**

- **The Church functions as a hierarchy of priesthood under the Pope.**

Most Roman Catholics are Western Rite, but there are about 20 groups of Eastern Rite Catholics who hold identical beliefs and recognize the authority of the Pope but differ in language, liturgy, customs, and tradition.

Up to 313 A.D. the Church fought an uphill battle in the face of official Roman persecution. In that year it became legally recognized and enjoyed equal rights with other religions of the Empire. Before the century was out, in 380, it became the official religion of the Roman Empire.

With a few minor splinterings, like the Nestorians, it continued as a united organization up to 1054. This is slightly more than half the time span from Jesus to ourselves--for roughly half its history the Church remained substantially one institution.

In 1054, however, its first great division appeared, between the Eastern Orthodox Church in the East and the Roman Catholic Church in the West. The reasons for the break were comlex--geographical, cultural linguistic, and political as well as religious.

The next great division which occurred in the Western Church was the Protestant Reformation in the sixteenth century. Protestantism follows four main courses--Baptist, Lutheran, Calvinistic, and Anglican--which themselves subdivide until the current census lists over two hundred and fifty denominations in the United States alone. Currently the ecumenical movement is bringing some of these denominations back together again.

Perhaps the two most important concepts for the understanding of the Roman Catholic Church are: the church as Teaching Authority and the church as Sacramental Agent.

1. First, the Church as Teaching Authority. This concept begins with the premise that God came to earth in the person of Jesus Christ to teach people the way to salvation--how they should live in this world so as to attain eternal life in the next.

   This idea of the Church as Teaching Authority shapes the idea of papal infallibility. Every nation has its ruler, either an emperor, king, or president. The earthly head of the Church is the Pope, successor of St. Peter in the bishopric of Rome. The doctrine of papal infallibility assets that when the Pope speaks officially on matters of faith or morals, God stays him against the possibility of error.

2. The second idea central to Roman Catholicism is the idea of the Church as Sacramental Agent. This supplements the idea of the Church as Teaching Authority. It is one thing to know what to do, another to be able to do it, which is why there is a need for the Sacraments. The Church

helps with both problems. It points the way its members should live, and it also supplies them with the power to live in this way.

Since the twelfth century the number of Sacraments in the Roman Catholic Church has been fixed at seven. In a striking way these parallel the great moments and needs of natural life. People are born, come of age, marry or dedicate themselves completely to some purpose, then they die. Meanwhile they must be reintegrated into society when they deviate and they must eat.

The Sacraments provide the spiritual counterparts to these natural events. As birth brings a child into the natural world, baptism (by planting God's first special grace in its soul) draws the child into the supernatural order of existence. When they reach the age of reason and need to be strengthened for mature and responsible action, they are confirmed.

Usually there comes a solemn moment when the person is joined to a human companion in holy matrimony, or dedicates their life entirely to God and his work in holy orders. At the end of a person's life, the sacrament of last rites closes their eyes to earth and prepares their soul for its last passage.

Meanwhile two Sacraments need to be repeated frequently. One of these is confession or absolution. Being what they are, people cannot live without falling into error and straying from the right. These aberrations make necessary definite steps by which a person may be restored to the human community and divine fellowship.

The Church teaches that if a person confesses their sin to God in the presence of one of his earthly delegates, a priest, truly repents of the sin committed, and honestly resolves (whether or not this resolve proves effective) to avoid it in the future, the person will be forgiven. God's forgiveness depends on the sinner's penitence and resolve being genuine, but the priest has no infallible means for determining whether or not they are. If penitents practice deception, the absolution pronounced is inoperative.

The central Sacrament of the Catholic Church is the Mass, known also as the Holy Eucharist, Holy Communion, or Lord's Supper. The word Mass derives from the Latin missa, which is a form of the verb "to send."

The ancient liturgy contained two dismissals, one for persons interested in Christianity but not yet baptized which preceded the Sacrament of the Lord's Supper, and a second for fully initiated Christians after it had been celebrated. Coming as it did between these two dismissals, the rite came first to be called the missa and then, by transliteration, the Mass.

8. Religion in Amador.

The Constitution prescribes that there shall be no prejudice with respect to religious freedom, and the practice of all forms of worship is authorized. However, the Constitution recognizes that the Roman Catholic faith is the country's predominant religion and contains a provision that it be taught in the public schools. Such instruction or other religious activity is not, however, compulsory.

The Constitution does not specifically provide for the separation of church and state, but it implies the independent functioning of each. Members of the clergy may not hold civil or military public office, except such posts as may be concerned with social welfare or public instruction. The Constitution stipulates that senior officials of the church hierarchy in Amador must be native-born citizens.

The majority of Amadorians in the late 1980s were at least nominal Roman Catholics. The Antillean black community, however, was largely Protestant. Indians followed their own indigenous belief systems, although both Protestant and Catholic missionaries were active among the various tribes.

Roman Catholicism permeated the social environment culturally as well as religiously. The devout regarded church attendance and the observance of religious duties as regular features of everyday life, and even the most casual or nominal Roman Catholics adjusted the orientation of their daily lives to the prevailing norms of the religious calendar.

Although some sacraments were observed more scrupulously than others, baptism was almost universal, and the last rites of the church were administered to many who during their lives had been indifferent to the precepts of the faith or its religious rituals.

In the mid-1980s, when nearly 90 percent of the population was Roman Catholic, there were fewer than 300 priests in the country. Virtually every town had its Roman Catholic church, but many did not have a priest in residence. Many rural inhabitants in the more remote areas received only an occasional visit from a busy priest who traveled among a number of isolated villages.

Religious attitudes, customs, and beliefs differed somewhat between urban and rural areas, although many members of the urban working class, often recent migrants from rural regions, presumably retained their folk beliefs. According to one anthropologist, the belief system of the compesinos centered on God, the Devil, the saints, and the Virgin.

Christ was viewed as more or less the chief saint, but as peripheral to the lives of men. The Virgin Mary served as an inspiration and model to women, but there was no comparable model for men.

Although the campesinos believed that each individual "is born with a destiny set by God," they also believed that the destiny could be altered if the individual succumbed to the constant blandishments and enticements of the Devil. The rural dwellers possessed a clear sense of reward and punishment that centered on All Souls' Day.

On that day all who died during the previous year are summoned to judgment before God and the Devil. The life record of each person is recited by Saint Peter, and the good and bad deeds are weighed out on a Roman balance scale, thus determining the person's after life.

Throughout the society, birth and death were marked by religious rites observed by all but a very few. One of the first social functions in which newly born members of the family participated was the sacrament of baptism, which symbolized their entry into society and brought them into the church community.

In the cities, church facilities were readily available, but in rural areas families often had to travel some distance to the nearest parish center for the ceremony. The trip was considered of great importance and was willingly undertaken. In fact, baptism was generally considered the most significant religious rite.

If the family lived near a church that had a priest in regular attendance, children received an early exposure to the formal teachings of the church and were usually taken to mass regularly by their mothers. As they grew older, they took an increasing part in church liturgy and by the age of ten were usually full participants in such activities as catechism classes, communion, and confession.

As they approached manhood, boys tended to drift away from the church and from conscientious observation of church ritual. Few young men attended services regularly, and even fewer took an active part in the religious life of the community, although they continued to consider themselves Roman Catholics.

Girls, on the other hand, were encouraged to continue their religious devotions and observe the moral tenets of their faith. Women were more involved in the church than men, and the community and clerics accepted this as a basic axiom.

There was social pressure on women to become involved in church affairs, and most women, particularly in urban areas, responded. As a rule, they attended mass regularly and took an active part in church and church-sponsored activities. Religious gatherings and observances were among the principal forms of diversion for women outside the home, and to a great extent these activities were social as much as devotional.

9. The Roman Catholic Church in Amador.

Although Amador was nearly 90 percent Roman Catholic in the late 1980s, the church had a long tradition of noninvolvement in national politics. Weak organization and a heavy dependence on foreign clergy (only 40 percent of the nation's priests were native-born Amadorians) inhibited the development of strong hierarchical positions on political issues.

As a result, Amadorians politics largely avoided the anticlericalism that was so prevalent in much of Latin America. Church concern over social issues increased notably in the 1960s and 1970s and there were conflicts between the hierarchy and the Torrijos government, especially following the disappearance in 1971 of a prominent reform priest, Father Hector Gallegos.

In the late 1980s, the church hierarchy was headed by Archbishop Marcos Gregorio McRath, a naturalized Amadorian citizen and a leader among the Latin American bishops. McRath and the other bishops strongly supported Amador's claims to sovereignty over the Canal Zone and urged ratification of the Amador Canal treaties.

Nevertheless, the church leadership also criticized the lack of democracy in Amador and urged a return to elected civilian rule. In 1985, as political tensions began to mount, the archbishop called for an investigation into the murder of Dr. Hugo Spadafora and urged both the government and the opposition to enter into a national dialogue. When the 1987 disturbances began, the church stepped up its criticism of the government, accusing the military of having "beaten civilians without provocation" and of using "tactics to humiliate arrested individuals."

Priests were frequently present at National Civic Crusade (NCC) rallies and demonstrations, and masses downtown became a focal point for some NCC activities. Priests also stayed with Diaz Herrera in his house after he issued his June 1987 charges against the president and the government, and when the house was stormed by the police and Diaz Herrera arrested, the bishops demanded his release and denounced government restrictions on the press.

But the church stopped short of endorsing the NCC or calling for specific changes in the government and the police. Instead, it stressed the need for dialogue and reconciliation. The archbishop's insistence on pursuing a moderate, neutral course in the conflict did not satisfy all of the church leadership.

In November 1987 two assistant bishops and a large number of clergy issued their own letter, denouncing government actions and urging changes in the conduct of the military. In late 1987, the church was becoming more active but was finding it difficult to agree on the manner and nature of that activity.

10. Education.

Public education began in Amador soon after independence from Colombia in 1903. The first efforts were guided by an extremely paternalistic view of the goals of education, as evidenced in comments made in a 1913 meeting of the First Educational Assembly, "The cultural heritage given to the child should be determined by the social position he will or should occupy. For this reason education should be different in accordance with the social class to which the student should be related." This elitist focus changed rapidly under United States influence.

Higher education on the isthmus dates from the founding of a Jesuit university in 1749; that institution closed with the order's expulsion from the New World in 1767. Another college, the Colegio del Istmo, was started early in the nineteenth century, but the school did not prosper, and Amadorians who wished to pursue a higher education were required to go abroad or to Colombia until 1935, when the University of Amador was founded.

In the mid-1980s, most postsecondary schooling took place within the university. Other institutions, such as the School of Nursing and the Superior Center for Bilingual Secretaries, accounted for less than 3 percent of enrollment at this educational level.

Nearly three-quarters of all university students attended the University of Amador in the 1980s. The university had, as well, a number of regional centers and extensions representing a small portion of the school's enrollment and faculty.

The University of Santa Maria la Antigua, a private Roman Catholic institution established in 1965, enrolled another 5,000 to 6,000 students in the 1980s. A third university, the Technical University, was founded in 1981. It accounted for approximately 7,000 students. A substantial portion of the well-to-do continued to study abroad.

Most education was publicly funded and organized. In addition to the University of Santa Maria la Antigua, there were some private primary and secondary schools. Typically located in cities and considered very prestigious, they accounted for 5 to 7 percent of primary-school enrollment and approximately 25 percent of secondary-school students in the mid-1980s.

11. Summary.

This concludes the discussions on the impact of religious practices on military operations in a country that is largely Roman Catholic. We discussed the impact of the church in colonial times on the indigenous Indian population, as well as its impact on today's events. After reviewing all the material in Parts C and D, you should complete the practice exercise. Answers and feedback for the questions in the practice exercise will be provided to show you where further study is required.

12. Amador Statistical Summary (as of 2000)

Population	2,900,000
Urbanization	55%
Income per person	$7,600

Ethnic Groups

1.	Spanish speaking	80%
2,	Amerindian	8%
3.	Asian	9%
4.	English Speaking	4%

Literacy 91%

Religion

1.	Christian*	88 %
2.	Muslim	3.5%
3.	No religion	3%
4.	Asian Religions	4%

*The Christian population is about 75% Catholic and 25% Protestant.

PARTS C AND D

PRACTICE EXERCISE

The following items will test your knowledge of the material covered in this lesson. There is only one correct answer for each item. When you have completed the exercise, check your answers with the answer key that follows. If you answer any item incorrectly, study again that part of the lesson which contains the portion involved.

Situation: You are a brigade chaplain. Your unit has a requirement to respond to contingency missions that may occur anywhere in the world. You have been tasked to analyze the religious customs and practices in the country of Banon.

1. As you analyze the religions in the area, you determine that

   a. there are seven major religious groups--three Christian and four Islamic.
   b. there are seven major religious groups, and more than five smaller groups.
   c. Christians currently make up the largest segment of the population.
   d. although there are many religious groups, their influence on day-to-day political affairs is small.

2. Catholics who accept the full primacy of the Holy See and follow the Latin rite

   a. comprise about 15 percent of the population.
   b. are undistinguishable from the Uniate groups.
   c. make up the majority of Christian in Banon.
   d. are mainly Europeans.

3. You determine that Greek Catholics

   a. do not fully accept Catholic dogma as asserted by Rome.
   b. are the second largest Uniate community.
   c. emerged as a distinct group in the early 19th century.
   d. make up approximately 12 percent of the population.

4. You have determined that most of the members of the Armenian Church

   a. are refugees, or descendants of refugees from Turkey.
   b. came from the Soviet Union where the supreme ecclesiastical leader lives.
   c. are of Arab descent.
   d. converted from Islam.

5. Your review of the Druze religious community determined that

   a. they reject part of the most important article of the Islamic faith--the supreme prophethood of Mohammad.
   b. they regard themselves as strict Moslems.
   c. their spiritual leaders are appointed to office by the Shaykh Al-Aql.
   d. the most perfect divine manifestation was the sixth century Fatimid Caliph Ali.

Situation: You are a brigade chaplain. Your unit has recently been alerted for a deployment on a counterinsurgency mission. You must conduct an analysis of local religious customs and practices in the country of Amador.

6. Your review of missionary activity among the Cuna Indians indicated that

   a. it began with the Roman Catholics in 1907 and Protestant faith groups in 1913.
   b. the missionaries were readily accepted by the Indians.
   c. converts generally adhered to the new creeds being introduced by the missionaries.
   d. the presence of missionaries was a bone of contention among modernist and traditional Cuna for several years.

7. In the late 1980s, the hierarchy of the Roman Catholic Church was

   a. leading the opposition to the government.
   b. united in its opposition to the government.
   c. largely foreign born.
   d. headed by a naturalized Amadorian citizen.

PARTS C AND D

PRACTICE EXERCISE

ANSWER KEY AND FEEDBACK

Item	Correct Answer and Feedback.
1.	b. there are seven major religious groups, and more than five smaller groups. The population forms a mosaic of religious communities. There are seven major religious groups--four Christian, two Islamic, and one Druze. In addition, there are more than five smaller groups. Nearly all Banonese belong to one or another. (Page 40, Paragraph 1)
2.	d. are mainly Europeans. Catholics who accept the full primacy of the Holy See and follow the Latin rite comprise less than 1 percent of the population. Banonese refer to them as Latins to distinguish them from Uniate groups, none of which uses the Roman liturgy. The Latin community is extremely variegated, since both laity and clergy, including large numbers of foreigners, are mainly Europeans. (Page 41, Paragraph 2)
3.	b. are the second largest Uniate community. Greek Catholic are the second largest Uniate community, estimated to include about 6 percent of the population. (Page 43, Paragraph 3)
4.	a. are refugees, or descendants of refugees from Turkey. The Armenian Church is often called the Gregorian Church, after its founder, Saint Gregory, a third-century religious figure. In Banon members of the Armenian Church make up an estimated 5 percent of the total population. Most are refugees, or descendants of refugees, who fled actual or feared persecution in Turkey after World War I. (Page 45, Paragraph 5)
5.	a. they reject part of the most important article of the Islamic faith--the supreme prophethood of Mohammad. Their religion is, in part, a historical derivative of Shia Islam. But they do not regard themselves, nor are they regarded by others, as Moslems. They reject part of the most important article of the Islamic faith the supreme prophethood of Mohammad. (Page 49, Paragraph 3)

6. a. it began with the Roman Catholics in 1907 and Protestant faith groups in 1913.

Missionary activity among the Cuna began with the Roman Catholics in 1907 and Protestant faith groups in 1913. Non-Amadorian Protestants were banned in 1925. A small Baptist mission returned with legal guarantees of freedom of confession in the 1950s. The presence of missionaries was a bone of contention between modernist and traditional Cuna for decades. (Page 60, Paragraph 2)

7. d. headed by a naturalized Amadorian citizen.

In the late 1980s, the church hierarchy was headed by Archbishop Marcos Gregoria McRath, a naturalized Amadorian citizen and a leader among the Latin American bishops. (Page 68, Paragraph 3)

GLOSSARY

"Amadorian" Canal Zone----a strip of land that is about 50 miles long and 10 miles wide that was returned to "Amador" by treaty. The United States built the "Amadorian" canal in this area, and controlled this area for about 70 years.

"Amadorian" tribal Indians---about 5% of the population. Often isolated from society. They were distinguished by language, indigenous belief systems, and a variety of other cultural practices.

Animists---See Tribal worldview. Characteristically animists use fetishes, charms, amulets, talismans, and special magic or medicines. Evil comes as a result of evil spirits. Secret societies and rituals were developed to use the forces of good and bad spirits. It is imperative in working with people of a tribal background one understands the force of these beliefs and fears to bridge the communication gap.

Antillean Blacks---descendants of Caribbean blacks who immigrated to "Amador" to build the "Amadorion" Canal. Originally they were Protestant and spoke English. Now many speak Spanish, and some have become Catholic.

Armenian Catholics—A small group of Uniates living in "Banon".

Armenian Church---The Armenian Orthodox Church is often called the Gregorian Church. It is not to be confused with Armenian Catholics. They are descendants of Armenian refugees.

Bhikkus---Buddhist monks. Most bhikkus live in residential communities in monasteries associated with viharas (temples).

Bhudda---Literally "enlightened one". Title acquired by Siddhartha Guatama, the founder of Buddhism.

Bhudda Jayanti Year. The 2500th anniversary of Buddhism celebrated in 1956 and 1957.

"Bihnhalese"---One of the three major ethnic groups of "Beylon". Bihnhalese are the largest ethnic group.

Brahmins---priestly caste of Hinduism.

Brhama----Hindu god---The Creator.

Burghers---the smallest of the three major ethnic groups in "Beylon". Burghers are Eurasians.

Caste System----An intrinsic part of Hinduism. Places the individual by birth in a closed, endogamous occupational group. Nearly all significant experiences take place within the caste, and cast groups to some extent approximate different subcultures as they develop particular customs and traditions. All Hindus are seen to be born into a specific caste. Relations between castes are strictly defined.

Chaldeans---A small group of Uniates living in "Banon".

Chinese worldview—---The belief that man and nature are inseparable and interdependent. Many and nature have a common origin in the "Dao". Dao is the path of the universe and manifests itself in "Yin" and "Yang."

Christians of the East----Christians living in "Banon" who are not in communion with Rome:

1. Greek Orthodox Church
2. Armenian (Gregorian) Church
3. Syrian Jacobite Church
4. Eastern Church of the Nestorians

They reject the universal primacy of the Pope and say that the Pope cannot be infallible in the matter of faith and morals.

Ciamarrones---Slaves who escaped to the "Amadorian" Jungle.

Cross-cultural communication----communication across cultures. Communication within a culture is called intercultural communication.

Cuna---The largest group of Indians in "Amador".

Dao---The Chinese view that Dao is the path of the Universe. Dao manifests itself in Yin and Yang---the ordinate elements of fire, water, earth, and metal.

Donoughmore Buddhist---sarcastic term for Christian Beylonese who converted to Buddhism during the 1930s. They followed the lead of Solomon West Ridgeway Dias Bandaranaike.

Druze---About 6% of the population of "Banon". They do not consider themselves to be Muslims. Orthodox Muslims consider them be heretics. They are very secretive. Only a few Druze know the beliefs of their faith in great detail. Do not ask Druze questions about their faith. If they do not know the answers to your questions they will be embarrassed. If they know, they will be offended that you are asking about secret details of their faith.

Esala Perahera at Kandy---Important annual Buddhist ceremony honoring the Sacred Tooth Relic.

Five Pillars of Islam:

1. Recitation of the Shandah in full belief
2. Prayer---Five times a day and public prayer for men on Friday.
3. Almsgiving
4. Fasting during the Month of Ramadan
5. Hadj (pilgrimage to the Holy City of Mecca)

Four Noble Truths---Buddhism's major beliefs:

1. All life is sorrow (Dukkha)
2. All sorrow arises from desire (tanha) and attachment.
3. If desire and attachment cease, sorrow will also cease.
4. The way to stop sorrow is through the Noble Eightfold Path (The Middle Way)

Hindu-Buddhist Worldview----This worldview is referred to as monistic or pantheistic---God is impersonal and man's focus is therefore inward. The whole universe is seen as deity.

Hinayana (Lesser Vehicle) Buddhism. One of the major schools of Buddhism. Most of Beylon's Buddhists follow this school of Buddhism.

Greek Catholics---are the second largest Uniate group in "Banon". They make up about 6 % of the population. They split from the Greek Orthodox Church and gave their allegiance to Rome in the 18th century. They are sometimes called Melkites. Their highest official is called the Patriarch of Antioch.

Greek Orthodox----Comprise about 10% of the population of "Banon".

Intercultural communication---communication within a culture.

Islam---Literally "submission" to Allah. The Muslim religion.

Isthmus---Narrow strip of land between two large bodies of water. For example, the Isthmus of "Amador" is bounded one side by the Pacific Ocean and on the other side by the Caribbean Sea.

"Kamils"---one of the three major ethnic groups in Beylon. Kamils are the second largest ethnic group.

Kandy Kingdom----The dynasty that ruled "Beylon" before the English conquest of 1815.

Karava----the fisher caste in Beylon. Catholic converts from this caste are the backbone of the Catholic community in "Beylon".

Karma---Hindu belief that the force created by the sum of goodness or badness in a life and determines absolutely both the position and tendency of the coming life. Karma is impersonal and does not require the existence of a deity to keep accounts. Karma functions blindly and is as inherent in the very nature of the universe, much like the law of gravity.

Lingam---phallic symbol, which is worshipped by Hindus as the creative male essence in the universe.

Mahavansa---a dynastic history written by Buddhist monks.

Mahayana School of Buddhism---prevalent form of Buddhism in the Far East. Teaches about the idea of Bhohisattva, future Bhuddas who remain on earth in order to help other beings achieve salvation.

Maronites--The largest of "Banon's" Uniate groups. They are in full communion with Rome, and trace their beginning to Saint Maron, a fifth-century hermit. They are concentrated in the valleys and slopes of Mount "Banon". They make up about 30% of the population. Many Maronites live in the United States.

Maronites use the Syriac Liturgy of Saint James, but their lessons and prayers are in Arabic. Their highest official is the Patriarch of Antioch and All the East, who traditionally is elected by bishops and is confirmed by the Pope.

Maya----A Hindu and Buddhist worldview. The physical world is seen as "maya" or illusion, and the spiritual world is seen as the world or reality. Linked to this are beliefs of karma and reincarnation.

Mestizo---A person of mixed Spanish and Indian descent who speaks Spanish.

Moksha---Hindu belief in the release from karma as the result of the accumulation of excellent karma.

Monotheistic worldview----The worldview of Judaism, Christianity, and Islam. There is a personal God, who created an orderly universe. This personal God is active in the affairs of mankind and the Universe. He reveals Himself through nature and communicates with man. The ramifications of a monotheistic worldview can be seen in the beliefs, sacred literature, and practices of these three major faiths, which encompass almost half of the world's population.

Muslim—one who submits to Allah.

National Guard---formerly National Police. "Amador's" military.

Naturalist worldview---the supernatural is dismissed as unimportant. Nature is very important, for it is the arena in which the naturalists focus their attention. The naturalist's worldview is largely a Western phenomenon. Nature may be seen as hospitable or hostile.

Nestorians---A small Christian group in "Banon" that is sometimes called the Eastern or Assyrian Church.

Noble Eightfold Path---Buddhist belief:

1. Right Views, or knowledge of the truth
2. Right Resolve, or sincere desire to obtain salvation
3. Right Speech
4. Right Conduct, or ethical and compassionate behavior
5. Right Livelihood, or means of earning a living that does not conflict with one's spiritual activities
6. Right Effort
7. Right Recollection, or training in proper spiritual exercises
8. Right Meditation, or the use of proper meditational exercises.

Pandarams----Non-Brahmin priests who minister to other castes.

Pasku—Catholic Passion Play of "Beylon". Contains some traditional elements of "Kamil" village song and dance.

Pilgrimage---a common element to the Buddhist, Hindu, and Muslim communities in "Beylon".

Purdah----Muslim seclusion of women.

Sacred Tooth Relic---A sacred site in "Beylon" that is believed to be Buddha's tooth. It is believed by Buddhists in "Beylon" that no king could rightly rule without possession of the Sacred Tooth.

Sakti---female essence of the deity.

Sangha---the total community of bhikkus (Buddhist monks).

Shia Muslims or Shiites. The second largest group of Muslims. They split with Sunnis over succession to Muhammad. They believe that Mohammed's real successors are not temporal rulers but spiritually guided Imams. In "Banon", they comprise about 20% of the population, and are mostly low-income farmers.

Siddhartha Gautama---The founder of Buddhism.

Sunni Moslems---About 20% of the population of "Banon". Most Muslims in the world are Sunnis. They have their own religious courts in "Banon" that have jurisdiction over inheritance, divorce, guardianships, and other personal matters covered by Islamic law. Their leaders are called imans, mufts, and qadis.

Syrian Catholics----a small group of Uniates living in "Banon".

Tantric School of Buddhism---Magical or mystical school of Buddhism that is found in Tibet.

Tribal worldview---is focused on a plurality of gods, ghosts, and spirits all interacting with the individual, family, or community. The tribal worldview is prominent in Sub-Saharan Africa, the Pacific Islands, and with nature people in Asia, Australia, Siberia, and the America.

Seven Roman Catholic rites:

1. Baptism
2. Confirmation
3. Eucharist
4. Confession and Penance
5. Ordination
6. Matrimony
7. Last Rites (given when in danger of death)

Siva---Hindu god. The Destroyer.

Sri Prada----"Sacred Footprint". A sacred place which Buddhists believe to be the footprint of Buda. Hindus that the Hindu god Siva left his footprint on the same mountain. They call it Sivan-oli-padam---the Sacred Footprint of Siva.

Theravada Buddhism---Strictest School of Buddhism. Literally means "Teachings of the Elders".

Uniates----churches who are in full communion with the Roman Catholic Church, but who are organized differently. For example, Uniates often have married priests.

Vedas---Sacred Scriptures of the Hindu religion.

Veddahs---the original inhabitants of "Beylon".

Viharas----Buddhist temples.

Vishnu---Hindu god. The Preserver.

World Soul---Hindu belief that just as salt dissolves into water, an individual soul dissolves into the world soul at death.

Worldview---the way people see reality. Specifically, it is the way we see ourselves in relation to others.

Yin and Yang---a part of the Chinese worldview. The Yin-Yang are balanced in the ordinate elements of fire, water, earth, and metal. Though the Yin and Yang oppose one another, they are in a dualistic tension and balance. Everything in nature is either Yin of Yang. Associated with Yang are the positive elements such as heaven, light, heat, masculinity, life, etc. The Yin includes the opposite elements: earth, dark, cold, femininity, death, etc.